ZIONS HERALD

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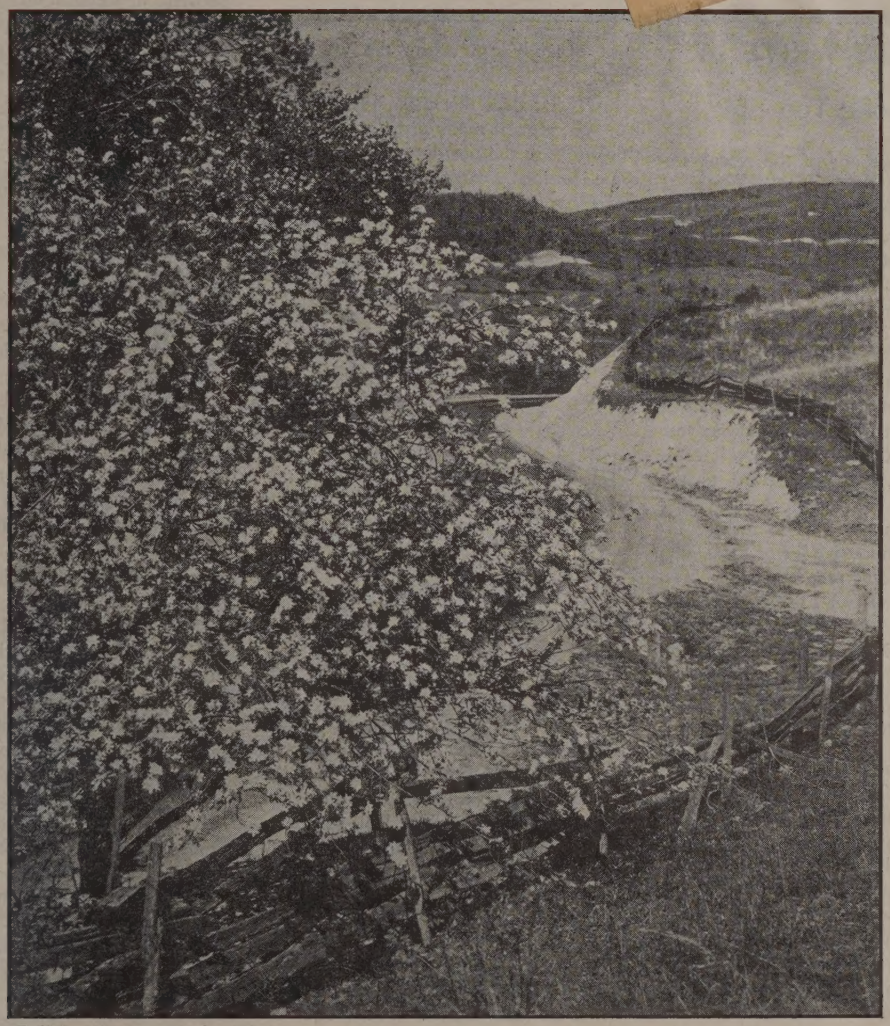

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JUNE 18, 1947

FROM COVER TO COVER

ARE WE BEING GRADUALLY MILITARIZED? askes the Rev. W. Arthur Faus, minister of Emanuel Methodist Church in Clearfield, Penna.

Charles P. Taft, president of the Federal Council of the Churches of Christ in America asks, WHAT IS THE JOB OF THE CHURCHES?

DEVELOP INTERESTS FOR TOMORROW urges Leonard Butts, a layman from Richmond, Virginia.

Mrs. Martin Niemoeller speaks of her recent experience in, LIFE WITHOUT FATHER.

Plus the report of the New England Southern Annual Conference, comments from our readers, another chapter of "Is Vermont Our Parish?" and "Autobiography of a Plain Preacher."

READERS WRITE

Dr. Elliott Spoke Too

In reading the account of the recent session of the New England Conference, I deeply regret to discover that your reporter has omitted any reference to the excellent banquet program of the Board of Education on Wednesday night, May 14th.

In view of the fact that the main speaker, Dr. Harrison S. Elliott of Union Theological School, New York City, is one of the outstanding authorities in his field and gave an excellent address concerning adult education, and the further fact that in this coming year of the Crusade for Christ we need to have as much attention as possible directed to the work of Christian education, I hope that some statement can be made to include his name among the impressive list of those who appeared on the recent program.

(Rev.) Elmore Brown
President,
New England Conference,
Board of Education.

Hartman Doctrine

The Hartman doctrine as expressed in his letter to President Truman, which was published in Zions Herald of March 26th, is the brand of Americanism to be fostered unless we wish a land to be governed by ukase and and in which public conscience has degenerated to the state where it cannot be trusted.

Coming from Zions Herald, such a letter does not surprise me; but I am more inclined than ever to send you the renewal of my subscription.

Frank E. Baker
Brockton, Mass.

War Machine

In your issue of June 4th is an editorial, "Condemning the Sin—not the Sinner." The last sentence, save one, reads thus: "Just so long as we give in to the terrific propaganda machine that longs for war with Russia, we most certainly can expect the war to take place."

Just what does this mean? It is doubtless true that a great many distrust Russia. Some think that in the not distant future war will come. In this great nation of one hundred and forty million people, "a lunatic fringe" can always be found who want utterly unreasonable things, but to speak of "the terrific propaganda machine that longs for war with Russia" is certainly "going some."

Can this statement be true; and, if so, who is running that propaganda machine?

(Rev.) Ralph F. Lowe
Madison, Maine.

Our Homemaker's Corner

The Homemaker's Corner is a great favorite with me and I find it full of helpful suggestions. I send my Zions Herald to a friend in St. Johns, Newfoundland, after I read it, and she enjoys your articles too.

Mildred G. Murray
W. Lynn, Mass.

I have taken great enjoyment from the Homemaker's Corner. I enjoy them because you write "down to earth" about such things as diamond rings in dish-pans and crickets chirping in the evening. Tell us more of things as you have lived them.

Edith H. Emmons
Kennebunk, Maine.

An Open Letter

The Honorable Walter G. Andrews
Chairman, Armed Services Committee
House Office Building
Washington, D. C.

Dear Mr. Andrews:

The universal military training proposals must not pass. I am convinced that the American people are opposed to the adoption of any form of peacetime compulsory military training, even when labeled "universal training." We find a deepening of conviction that universal military training legislatior should not be adopted.

The Methodist Church *officially* is solidl opposed to the adoption of any form of peace time compulsory military training, as evi denced by the *official actions* of various Meth odist bodies.

The Council of Bishops of The Methodis Church—with only one abstaining vot among the thirty-three active bishops, adop ted a strong and impressive statement in op position to any form of such universial train ing. The Commission on World Peace reaf firmed its opposition at its last meeting. Th annual conferences have become most ou spoken in opposition. Quite recently th Board of Education of The Methodis Church, embracing the university and colleg division, and also the division of religiou education, took an incisive and forceful stan in opposition to any form of universal mil tary training. The National Conference o the Methodist Youth Fellowship took actio at its last meeting, reaffirming its former op position, as did the Woman's Division o Christian Service.

All of the above agencies are officiall elected by the church, and contain a cros section of all viewpoints.

Several months ago I had the opportunit for a half hour interview with one of th three top labor leaders of the country. H gave assurance that the branch of labor whic he heads (and he thought *all* labor organiz tions) would stand shoulder to shoulder wit the churches, educational, and farm organ zations in opposition to the adoption of an form of universal military training.

I am enclosing copies of the official actior of the denomination-wide organizations, ex cept the actions of the annual conference These can be compiled if you desire then For example, the Southwest Texas Annu Conference at its October meeting in Sa Antonio, without a dissenting vote, adopte a statement of opposition identical with th of the Council of Bishops.

We would like Congress to give active su port to the universal abolition of conscri tion through The United Nations. German and Japan are now occupied, and any r militarization would be prevented by Th United Nations. Such new states as applie for admission to The United Nations woul have to adopt the principle of universal abol tion of conscription.

Universal Military Training proposa should be decisively defeated. Assuring yo of our full support in every effort to defe universal military training proposals, I a

Sincerely yours,
Charles F. Boss, J
Executive Secreta
Commission on World Peac

P. S.—The foregoing is a copy of a lett sent to each member of the Senate and Hou Committees on the Armed Services and o Foreign Relations and Foreign Affairs.

The Church and State in Mexico

Harold Putnam

All Mexico is still wondering just what transpired between Cardinal Spellman and President Miguel Aleman during the recent visit of the Mexican chief of state to New York. For the question of the relationship between the Mexican Government and the Roman Catholic Church is still a feverish one in Mexican politics.

The chief wonder is whether or not Aleman agreed to a re-establishment of diplomatic relations between Mexico and the Vatican. The fact that most Mexican newspapers favor such a step indicates that the government is already sympathetic. The politically alert Mexicans with whom I have talked feel that the step is imminent, feel that the agreement might have been worked out with Cardinal Spellman and are convinced that there may have been a relationship between this concession by President Aleman and the ease with which Mexico has procured a loan from the United States.

The trend in Mexico is evident—a more friendly relationship between the government and the Catholic Church, yet there is no evidence that the party of the revolution will abandon its determination to maintain a sharp cleavage between church and state. Public schools are being erected in every village.

All church buildings are the property of the government. No new church may be constructed without evidence that the people of that village want it. Ministers and priests must be Mexicans. And fees running into several thousand dollars must be deposited before foreign religious groups may send missionaries into this country. But despite the strict limitations, there is religious freedom and those who wish either Protestant or Catholic service may find them.

I visited the historic basilica of Guadalupe during a labor mass, when hundreds of workers thronged the front of the church and thousands kneeled in reverence on the hard stone floor. Indian mothers nursed their babies, while organ strains swelled through the vaulted arches and the Mexican choir chanted the most moving religious music I have ever heard. For many impoverished Mexicans, such great religious spectacles are the only things of beauty in their lives. Outside the door is squalor, the odors of the market, the burning heat of the noon-day sun on cobblestone pavements that have felt the boots of the conquerors, the bare feet of Mexican Indians and now and then the well-shod tread of curious tourists.

In the shadows of the great basilica, down a narrow street, is the Baptist church of the village, with a small congregation and a minister who suffers many indignities in a land where real freedom of worship is still a noble experiment.

Develop Interests for Tomorrow

LEONARD BUTTS

How would you pass your time if you were forced to retire from your job tomorrow? Or suppose your most absorbing interest in life were suddenly removed, would you have another interest which you could utilize? Such questions reveal that one interest in life isn't enough. We would do well to diversify our interests so that if we were deprived of one we could keep busy and happy.

I suspect there are many such persons like the business man who said to me: "My business is my life. It is my only interest. When I am not at my place of business I hardly know what to do with myself. I don't have a hobby as some people do." How could he ever retire, with nothing to retire to?

A friend of mine retired from her position in a department store. But soon thereafter, she was busy with other interests. She had more time for church activities. Her flower borders, previously neglected, now were allotted more of her time. She joined a garden club, engaged in Red Cross canteen work, attended classes in nutrition and engaged in numerous other worthwhile functions. No wonder she smiles when she thinks of this question a friend asked her: "What in the world do you do to occupy your time?"

Certainly, no one wants to become the kind of person which a newspaper columnist recently described: "His work has been taken from him and the hands that have always been busy are idle."

Usually, without design, women prepare themselves for tomorrow better than men by developing diversified interests today. Is it because they recognize the true values of life more readily? Or by instinct are they more resourceful than men?

It is significant that Paul of Tarsus was a tentmaker as well as a missionary. I like that. We are told that all Jewish boys in those days were taught a trade. Whatever profession they later chose, they still had a trade. We know that Jesus was a carpenter by trade. Wise is the person who fashions more than one steppingstone for the path of life. A talented young author has gained considerable recognition in the newspaper and magazine field. But he is a sign-painter by trade and does his writing in spare time.

Oliver Wendell Holmes was a great advocate of hobbies. He once offered this bit of advice to a sixteen-year-old boy: "Don't keep always at your business, whatever it may be. It makes no difference how much you like it. The more you like it, the more dangerous it is." He then emphasized the importance of hobbies and their value as "safety-valves."

Once a person learns to curb materialistic thinking, he discovers that there is infinitely more to life than monetary values and industrial power. Spirituality, social reforms, nature, music and art, are just some of the things that will be cherished for their life-giving qualities.

"What shall we play next?" seems childish. But perhaps many of us could profit mentally and spiritually by recapturing some of that childish tendency to play. Wholesome diversion may mean many things, from candy-making to mountain-climbing, depending upon one's taste.

The world is so full of things to do for diversion that no one need be without several absorbing interests. I suppose that some persons could derive much mental refreshment by sitting in the woods and just listening.The form of diversion should suit the taste. A busy minister may reserve several hours on Saturday afternoons for recreation. Doubtless his choice would be some work with his hands, probably in his garden or carpenter shop.

The way we order our lives depends to a great degree upon what we want from life. And that depends upon our quality of thinking. Show me a man with a gleam of expectation and zest in his eyes and he likely will be a person who is interested in everything from ants to elephants. Maybe he hasn't always been that way. Perhaps at some point in his life, he saw the wisdom of developing a variety of interests. Whether such a person retires from business

(Continued on page 598)

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Are We Being Gradually Militarized?

W. ARTHUR FAUS

Is America, in spite of its professions of peace, being gradually led by subtlety down the road to militarism and more war? Is our democracy slowly giving way to a military dictatorship? These are not academic questions. They vitally concern the life and welfare of everyone of the hundred and forty million people in these United States. If anyone is disposed to brush these questions aside as the fantastic imaginings of an alarmist, let him ponder carefully these facts concerning present-day America.

Our federal government now has a military budget of more than eleven billion dollars. This is by far the largest peacetime expenditure for war purposes in the history of our nation. It constitutes approximately thirty per cent of our total national budget. This enormous figure is more than four hundred times as much as the total yearly budget of the United Nations, the international organization created to accomplish the most important and gigantic task confronting mankind today—the task of achieving a genuine and lasting peace. How is this staggering sum which is burdening American taxpayers to be spent? Approximately four billion dollars are to be used to finance our huge navy, which is now larger than all the other navies in the world combined. And about seven billions are to be used to equip and maintain our peacetime army of 1,550,000 men. Such is the lavish way in which the government proposes to spend our money for war preparation in peacetime, ostensibly to give us national security. But will we be secure after spending such enormous sums? Will the spending of such a disproportionate share of our federal budget for military purposes be likely to quiet Russia's suspicions of our motives? Will such huge war preparations in the name of national defense ease the international tensions and make other nations trust us as a peace-loving nation that is eager to abolish war?

Our War Department, with the enthusiastic backing of the American Legion, is preparing to push through Congress a bill to establish permanent peacetime conscription. The administration is strongly sympathetic to this un-American and extremely dangerous proposal. The War Department and the administration tend to shy away from the word "conscription" because that word arouses too much opposition. They call the proposal Universal Military Training. But it is conscription just the same because it calls for the *compulsory* training of all able-bodied young men when they reach the age of eighteen. There are variations in details from the past conscription proposals, such as providing larger opportunity for the men to take part of their compulsory training in colleges, but the general principle is the same. And the inherent evils in this proposal are just as great. It is still a form of militarism which contradicts our whole American tradition of freedom and democracy. It is still essentially the same form of militaristic tyranny which caused many of our forefathers to flee from Germany and find sanctuary in this "land of the free."

Will We Follow Germany and Japan

Is America still the land of freedom, or are we going to follow the same path of conscription and militarism which Germany and Japan traveled to their doom? No right-thinking American wants us to take that path. Yet in spite of this evil which inheres in any form of military conscription and in spite of the repeated warnings that conscription has become obsolete in an atomic age and that there is no military defense against the atomic bomb, powerful groups in the War Department and in military circles are making a determined effort through this session of Congress to fasten conscription permanently on the American people.

Another disturbing trend toward militarism is revealed in the fact that Congress, under pressure from the President and the War Department, has enacted into law a plan for giving economic and military aid to Greece and Turkey to the extent of four hundred million dollars. The chief reason given

On a Wide Circuit

W. W. Reid

Overcoming Evil

"The only way to get rid of evil is by doing good. Killing the evil doer does not get rid of evil—often it increases it. God has entered history and shown the way to do good. He has shown it through Jesus Christ. You can not overcome the militarism of one country by making yourself more militaristic."

This is the core of the message which Miss Muriel Lester, British social worker, has been giving to audiences across the United States during recent weeks. It is the same general message which the British government in war days thought "dangerous to the war effort" and for which Miss Lester was imprisoned. But this woman, who gave up great wealth as a girl in her teens, entered social service work, and developed the noted Kingsley Hall, in London, continues to warn us of evils to come "unless"—

"We have the 'way' in what Jesus did and in what he said," she affirms. "We read about it, we sing about it, we pray about it—and then we say it can't be done. We have to break this recurring cause of war. Time is no longer on our side. The human race can not longer go on if we are to have more wars. When the bomb fell on Hiroshima, we came into a new era. If we don't change at once we will never be able to.

"We must now release the unused and spiritual that is in every one of us. We must do far more than talk about what Jesus has taught us.

"We must do good. Opportunity for war would be eliminated in many places if people were not hungry. If we had gotten food to Greece in time, the civil war there might have been avoided."

Discussing the atomic bomb and its future Miss Lester says:

"Now that God has let us discover how to manufacture the means of our own destruction, our own hell, we have been rudely awakened to the peril the whole planet faces. It's a new era, this Atomic Age, and we are doomed unless we let him enter history again through us—each of us ordinary people. Some, even some Christians, are calling for a new leader, praying for one; but that isn't necessary. Jesus Christ is our leader and it will be enough if we start obeying and following him, taking his way.

"Four years ago, a British scientist, a leading nuclear physicist, was dining with a friend of mine, a leading Christian, in Cambridge. In the leisurely half hour which followed, the scientist said in meditative voice 'We don't know yet whether we shall be successful in releasing energy from the atom. If we are, I give the human race ten years i

hich to destroy itself.' Then after a pause e added, looking rather searchingly into the urchman's face, 'Unless you people can anage to release the moral and spiritual ergies that are inside everybody."

The Homemaker's Corner

Mrs. Harry A. Burnham

What are Little Boys Made Of?

He was a little shaver, with a saucy squint his eyes, as he stopped by our porch one ot day to explain why he was carrying his oes and socks under his arm.

He was in the second grade in school; just r enough along to have lost some of his rst shyness and not quite advanced enough look down his pug nose at old ladies.

His family had recently moved to the little own from the city, and his mother was still bit urban in her thinking and didn't approve of youngsters going bare-footed, as vas the custom in that town, and so Alfred ad started for school properly shod but very ncomfortable and much out-of-sorts.

Alfred knew that I was aware of his mother's feeling about shoeless lads and the ack of social standing engendered by that tate of carelessness, but he knew, also, that understood that his mother was always nxious that his feet should be "nice and varm," hence his explanation: "My feet were *wful* cold, so I had to take off my shoes and ocks." By way of demonstration he patted is feet vigorously up and down on the corching "black-top" road.

I understood perfectly, and hoped that his nother would.

Young Nelson was not yet old enough to o to school. The only connection between Nelson and Alfred is that they are both right boys.

One day Nelson's mother was delivering much needed lecture to him. Having listened as long as seemed to him necessary he borrowed a phrase from a conversation he had recently heard and said decisively, "That's all beside the point." Which, of course, ended the lecture.

Again, when Nelson was ill, his grandmother wanted to give him something which would please him, so she told him that she would get him a new car to add to his electric train. At first Nelson was delighted, but then again remembered some talk he had heard and he said: "If you have heavy taxes or big bills to pay perhaps you'd better not get it."

These are just a few glimpses into the thoughts of little boys; thoughts which are compounded mostly from conversations and actions of their elders, along with the art of making excuses which they have inherited from their father Adam.

for seeking this economic and military—mostly military—aid for those countries was that they were in grave danger of being dominated by Russia and we must stop Communism in the Balkans in the interest of our own national security.

Under pressure of this oversimplification of the problem (which ignored the fact that we would be bolstering the reactionary monarchist Greek government that is almost as bad as Communism) and under the emotional appeal of defending these helpless little nations against Communism, Congress finally adopted this questionable and dangerous proposal. In so doing Congress radically changed the whole direction of American foreign policy. It ignored the fact that it was taking international law into its own hands and proposing to deal unilaterally with a complicated international situation which should have been brought before the United Nations. By adopting this militaristic policy, which probably violates both the Monroe Doctrine and the U. N. Charter, our government has established the precedent that we intend to fight the spread of Communism all over the world by economic and, if necessary, military means. If this ominous policy is not repudiated, it will bankrupt our nation and will almost certainly lead us eventually to the catastrophe of an atomic war with Russia. We must repudiate it. We must stop by-passing the United Nations and take this and all similar problems to that international organization to be peacefully settled. And most of all, we must realize that we can never stop Communism by economic coercion or by threat of force. The only way we can stop Communism is by demonstrating in our own country and in our relations with the rest of the world the superiority of the democratic way of life.

Should the Military Control Education

The military authorities in the United States are making a strenuous effort to control as much as possible of the higher education of our country. This is revealed in part by the fact that if the currently proposed conscription bill should be passed army officers would be added to the faculties of nearly all our colleges and universities to care for the college phase af the military training and these officiers would indirectly, if not directly, influence the thinking and attitudes of the entire student body in the direction of militarism. But aside from this possible form of control, the military powers are already exercising a considerable amount of control over American education through the use of the millions of dollars which have recently been appropriated for scientific military research. Through these appropriations it has been estimated that about seventy-five per cent of all American scientists in colleges and universities are now under the control of the War Department. If this kind of control is extended much farther how much real academic and religious freedom would be left to those in our college faculties and student bodies who choose to follow the Prince of Peace rather than the path of militarism?

The behaviour of America with regard to the atomic bomb has not been reassuring to the rest of the world. Not only has our government, taking its cue from the War Department, been reluctant until very recently to turn over to the United Nations any control of our atomic bombs, but in spite of the fact that no other nation has the atomic bomb and no nation is even thinking of declaring war against us, we are continuing to manufacture this diabolical weapon of mass slaughter. This too can become a subtle part of the process of militarizing America.

When the Russian delegates to the United Nations made their unexpected and heartening proposal of large-scale general disarmament the American delegates, who really should have been the first to offer such a peacemaking proposal, accepted it reluctantly and with reservations. Prompted by the powerful military groups in the country, our delegates hedged on the issue of naval disarmament, while approving of land disarmament. In view of the fact that the United States has the largest navy in the world and Russia has the largest army, such an attitude on the disarmament issue can hardly be expected to promote the kind of international good will which is vital to the achievement of lasting

(Continued on page 595)

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Characters At General Conference

The *Daily Zions Herald* issued during the 1852 session of Methodism's General Conference at Bromfield Street Church, Boston, is filled with so many fascinating items that it is simply impossible to present them in any logical order. One of the best editorials which Dr. Abel Stevens wrote appeared on May 11, 1852 concerning Peter Cartright. He headed it "Characters," and gave one of the best descriptions possible of the wild old man of Methodism.

Cartright was standing on the steps of the church after a session and was besieged by a group of rough looking seamen who had been waiting around to see him. Cartright would call out to them, "Be of good spunk!" or "why you little fire brand you!" Pointing to one of the roughest looking of the sailors he said, "I saved the little rascal's scalp at Pittsburgh in '48."

Describing Cartright's appearance, Dr. Stevens wrote, "He appears war-worn and weather beaten. His complexion is bilious, the integuments of his face wrinkled and tough, his eyes small and twinkling, and defended by a heavy pair of spectacles with green side glasses . . . and his hair it looks as if he had poked it into a bag of Kilkenny cats, and had not had time to comb it since its extrication. . . . Woe be to the man who attempts to circumvent him in debate."

There was no more colorful figure at that famous General Conference. He found that Boston was cold to his western informality, but even Boston could not stand long against the contageous humor and drivin logic of this old Methodist saint.

Frankly, New Englanders are hopeful that th General Conference of 1948 will bring some mor "characters" to town. We are planning the best ente tainment facilities possible for the conference, and w hope that Methodism will make a contribution to a of Protestantism in this section of America wher Roman Catholic church membership far outweigh Protestant strength.

In addition to that, the church at large needs som "characters" who will shake us out of the respectab place which too much of our Methodism enjoys. Ou church will not grow, nor will it make any differenc in the world if it fails to produce people who have th sort of approach to the great and the small that Pete Cartright demonstrated.

A Great Editor Retires

Charles Clayton Morrison, editor of *The Christia Century* since 1908, announced his retirement la Monday, June 16th. It is difficult to believe that th vigorous editor is old enough to retire. His paper h been the center of many storms of controversy; h editorials have led in stimulating careful thinking c the parts of both laymen and clerics in the field of r ligious journalism. With complete boyishness he h launched into the deep at times—sometimes he nev reached any valid conclusions, but his approach to problem was so genuine that most of his readers d cided quickly that they must find answers for ther selves. But his editorial leadership has done mo than raise questions; it has clearly led the way to much more liberal Protestantism. Dr. Morrison h been lonely when facing matters like an eight ho day for labor, the use of modern versions of the Bib international relations, opposition to "gun boat" m sionaries, and a host of other theological and soc questions. He has been voted down perhaps mo than any religious leader of modern times.

His minority voice will be missed in the field of ligious thought, but the journalistic tradition whi he so firmly established will go on with increasi power. His colleague, Dr. Paul Hutchinson, will s ceed Dr. Morrison as editor. Paul Hutchinson i Methodist and is well known for his forthright Ch tian statesmanship. We bid a fond farewell to I Morrison, but at the same time all of us are deligh with his successor.

What Are They Asking?

Bishop Hartman tells a story about a traveler in Vermont who asked a farmer the direction to the house of a Mr. John Smith. The Vermonter, in good clipped Yankee style told him how to find it and after he had departed the farmer's son asked him why he had not told the traveler that he was John Smith. The Vermonter's reply was, "He didn't ask me."

We might say that the traveler should have been intelligent enough to ask his informer if he were John Smith, but that kind of reasoning gets us nowhere. There are moments in all of our lives when we do not know how to ask for what we want. Tense human relations are created many times simply because we do not know how to express ourselves. Since this is true on all sides, it is therefore quite necessary for us actually to do for others what we would like to have them do for us.

This is an endless principle, yet one of the most specific bases of the teachings of Jesus. It is general, yet quite definite. It is a method for neighborly relations and is a method for international relations. It enters into domestic situations and into industrial problems with equal clarity and directive.

What are others asking? They are asking the very same things that we ask.

Our Choice

President Truman's "stooge" committee, in its report on military conscription (politely called "Universal Training"), has made the nation aware of a dangerous crisis in the building of world peace. The reactions to the committee's recommendations are mixed, but running through all that is being said for and against the report are two major implications: (1) The report indicates that America is afraid of war with Russia. If we reject the proposal we will kill the rumor that war with Russia is inevitable. (2) The proposal indicates that preparation for war is to be a basic purpose for national ife. If we accept the plan our entire democracy will need to be changed to fit this completely fascist ideology.

Churchmen are of course depressed by the fact that two clergymen snared in the preparation of the report. The Rev. Edmund J. Walsh of Catholic University and the Rev. Daniel A. Poling of the Baptists, Christian Endeavor, et cetera, must have indulged in some strange apologetics to have arrived at the conclusion which this commission has recommended! The report spells out all of the horrors of war, and to use the words of Peter Edson writing in the *Washington Daily News* on June 2nd, "Why the honorable commission, which included such big wheels as Joe Davis, Dan Poling, Sam Rosenman and Charlie Wilson, didn't all give up after writing this much of their report and go jump in the nearest lake is a real mystery."

The report says that three fourths of the world is living in poverty—hence is unhappy. It is hard to understand why it is necessary to be so terribly alarmed about this poverty-striken world starting another war. Would it not be much wiser to feed and clothe this poverty-striken world? Is it not common sense to assume that a hungry world will respond to food in a much more peaceful manner than it will respond to our military club-shaking?

The choice is before us, to decide once and for all whether or not democracy is to set the pace for a march to world peace, or whether democracy is to die and we are to become part of a military fascism. We must decide whether we will be what Dr. Harlow Shapley calls "citizens of the world," or whether we will rebuild the walls of suspicious nationalism.

Only One Vocal Chord

Sometimes when retired ministers are asked to speak at Methodist annual conferences, it is a case of "too much, too late." But for the most part these men bring great inspiration from the richness of their years of experience. One such man spoke at the New England Southern Conference two weeks ago. He told his colleagues for the first time that he was born with only one vocal chord. But he wanted to be a minister and began his preparations for it as a boy. President Warren at Boston University advised him to prepare for something else if he possibly could, but all that was within the young man told him that he must go into the ministry.

This man did not have a spectacular ministry in terms of salary or large congregations, but he had one of the most successful ministries in Methodism. It was successful because it was one of those rare cases where the spirit was able to overcome the flesh. His was a great ministry like that of Moses who spoke for God despite a speech impediment, or like Phillips Brooks whose great soul was able to command a chronic stammering tongue. The eternal message of God is too big and too vital to be hampered by the loss of a vocal chord! The voice of God is distorted only by souls that are not in harmony with the Divine.

What is the Job of the Churches?

Excerpts from an address given by Charles P. Taft, president of the Federal Council of the Churches of Christ in America, at the Massachusetts Council of Churches' Protestant Layman's Dinner, June 9, 1947

The church began as the blessed company of all faithful people. Ever since St. Paul was forced to assure the saints in his new churches that the second coming of Christ must be deferred, Christians have been troubled by the problem of the relation between their organized faith and the realities of daily living in commerce and politics. At times, as in the middle ages, the church assumed a detailed direction of all that men did. At other times as in Nazi Germany it accepted rather widely Hitler's dictum that he would tend to his business, the state, and politics, and it should tend to its business, Heaven and all that.

Clearly the concern of the church now, and for some time past, for matters involved in business and politics is because of its concern for their effects on human beings.

When the enclosure of the common land resulted from the growth of the wool trade in the sixteenth century, and Drake's gold was added, those terrible conditions developed from which grew the Elizabethan poor laws. But the churches of the Reformation did little for it. Neither did organized Christianity concern itself too greatly with similar problems of the early nineteenth century industrial revolution. Today is different. We are seeing, therefore, a greater airing of the old problem than ever before.

The churches have fought the sweat shops and the 12 hour day in steel; they have aided in limiting the hours for women in factories; and in the fixing of the minimum wages by law. Is this any part of their true business?

Some of my correspondents think not. One of them writes, a clergyman, "Business men have been perfectly content to let church leaders function unmolested in the church field." (He assumes that is desirable; I question it) "Religious leaders, however, particularly some of those connected with the Federal Council, have not been content to follow that same practice, but have arrogated to themselves the assumption that they know more about business than business management itself."

That was the charge made against those outsiders who attacked the 12 hour day, and Judge Gary said that the steel business could not operate profitaby except with that method. But some of the independents were doing so, and when Judge Gary finally yielded to the pressure in 1823, he disproved his thesis himself.

In the field of human relations the leaders in industrial relations often seek outside help. A top concern in New England not so long ago came to the Yale Labor Management Center and said this: We have good working conditions; all the frills like vacations, pensions, and profit sharing; we and our unions have good and successful collective bargaining techniques; but somehow we in management are growing away from our people. Will you help us find out why?

Again when the president of Carnegie-Illinois had to decide on closing the Ellwood City plant of National Tube, and on moving the great new operation to Gary, with all the probability of another ghost town, he sought outside help in dealing with the heartbreaking human problem that few if any of the 4,000 employees in that grand little town of 14,000 wanted to move, even during the three year period that was planned.

Yes, if the church is expert in human relations as they really exist, there are places where it could help.

"But why should it criticise and tear down the economic system that has made us great? Why shouldn't it come right out and support it, when it is

Luccock at Tilton

Following are excerpts from a baccalau eate sermon preached by Dr. Halford E. Luc cock of Yale University to a record gradua ing class of one hundred and four Tilto School boys at services on June 1, 1947. A overflow audience of some five hundre people heard the sermon at the Tilton Meth odist Church, Tilton, N. H.

The sermon seems to us worthy of wid dissemination and we have, therefore, r printed parts of it here. The excerpts follov

The greatest responsibility which rests c graduates of schools and colleges today that from them must come the creative m nority the country and world so desperate need. A picture for the imagination, of t power of a minority, is found in the o strange story in the book of Genesis whi shows Abraham bargaining with God save Sodom from destruction if only t righteous men can be found in the city. T truth which leaps out of this story is that t men could have saved Sodom. A strong, very small, minority would have be enough.

Today our whole civilization is a burni city, threatened with doom. It can be sav by a minority of men dedicated to the ta of making an endurable and lasting order life. The hope of a secure and livable wo comes from a minority. It comes from th with trained and disciplined minds, not set the perpetuation of any status quo or a sanctified stupidities, but on the creation o live political and social order in which best possibilities of life may be realized.

This is easily seen in the history of a realm of achievement. In medicine or el tricity, for instance, a small minority of men have made such great contributions t they have revolutionized life.

The creative mionority the world ne which must include this year's gradua should be marked by an awareness o spiritual order in the universe. Inventio as we all konw by this time, are not enot There must also be faith that there is a m order in the universe to which man's w can be adjusted.

This year there has been celebrated the hundredth anniversary of the birth of A ander Graham Bell. In one advertisemen that event there appeared a photograph Dr. Bell under which were written the wo "He gave the world a new voice." A and deserved tribute. But the world n more than a new voice. The amplified v that can be heard around the world t may still be at the service of old mot motives from the Stone Age. That voice bark out, "destroy Moscow," or "destroy don," or "destroy Boston."

The world needs a new *word*. Jesus that word, "A new commandment I unto you, that ye love one another."

that sound like sentimentality, too soft for our rough world? The bitter fact is that it is the only word realistic and tough enough to fit the need. For it is a matter of political and economic fact that unless we learn to live like brothers we cannot live at all.

The conceited ass of my generation is almost an extinct species. The tremendous impact of the impersonal forces men have seen loosed about them has helped destroy conceit. The greatest danger facing graduates of today is that they may underestimate themselves and their power to create an effective minority which will put the needs of people first, above anything else. That means they must judge possible policies, national or international, not by whether they are traditional or whether they promise a profit to small groups, but whether they promote human welfare. That means we must bring to the question of our relations with Russia, for instance, not flaming emotion, or emotional wistfulness, but clear-headed thinking in terms of the world's welfare

A playwright in New York not long ago, with a New York telephone directory in his hand, thinking in terms of his own craft, said, "There is not much of a plot here, but O boy! what a cast!" Expand that telephone directory in your imagination until it becomes a world directory. It is a tremendous cast: rich man, poor man, beggar man, thief. There is the whole human rainbow: brown, white, black, yellow, and red. A great cast! Now give that *cast* a great *plot*, the making of an enduring world community, and you will have the greatest drama ever conceived by the mind of man. It is your task to help give that great cast that great plot.

Ask Probe of KKK

MONTREAT, N. C. (RNS) The General Assembly of the Presbyterian Church in the U. S. (Southern) called upon the House Committee on un-American Activities to investigate the "un-Americanism of organizations like the Columbians and the Ku Klux Klan."

The assembly described these groups as "definitely akin to fascism" and said they bear investigation as well as those organizations "whose subversive activities stem from their Communistic character."

The assembly went on record condemning all organizations and individuals "whose aim and purpose is to hinder any American minorities in the exercise of their civil rights, or that seek to deny such rights to any groups or individuals because of their race, creed, class or color."

Americans were urged by the assembly to guard against possible violations of civil rights and to "throw their influence and the influence of their local churches on the side of those forces seeking to uphold for all kinds and classes of Americans their civil and constitutional liberties."

the basis of the highest standard of living in history?" say the critics of the Federal Council and of their own denominations.

The first answer is that the gospel of Christ is a gospel of perfection, and against that standard no human institution and no economic system can be considered perfect; every one should be subjected to the criticism that is called for when we hold it up against the standard. Some churchmen go further and exhibit that very human trait of calling the distant pasture greener, some other system, like socialism, the true answer. That is wrong and the best thought of the church has condemned it. No system is the whole solution because human beings run every one. None satisfies the standard of perfection.

The second answer is that such criticism is the best possible opportunity for intelligent reply and advocacy of what a person believes in. In the days of the apostles, the Sanhedrin, like some of our modern high priests of our business system, wanted to put critics in jail. It took Gamaliel to tell them that they had better look out. If the critics did not speak God's will it would not prevail; and if, in fact, they were speaking God's will, the Sanhedrin might find itself fighting God. The critics may be right.

It would not occur to The American Bankers Association to shout Communist at its meeting back in February, but it might have been a preacher speaking instead of their own economist, Dr. William A. Irwin, when he said, "They (business men) apparently have wanted plenty of surplus labor whether tragedy is involved or not. Those same brains, applied assiduously to the production of wealth, can find the way and the means to take care of the human victims of economic obsolescense. . . . With few exceptions they have never tried to. Their interest has seemed to die when the worker was severed from the payroll. That an idle man, or an incomeless man, was a lost customer did not seem to occur to them."

THE COUNCIL IS A REPRESENTATIVE BODY

However, I want to be more specific in discussing whether this is part of the field of the Federal Council. This will also answer the question whether it is the field of a particular denomination, for the Federal Council is nothing apart from the twenty-five denominations that make it up. The council, meeting every two years, is only the officially elected delegates of its constituent bodies. The executive committee, meeting every other month, is a smaller edition of the same. The Federal Council is not a church, and its only theology is in the basis of membership, a belief in Jesus as Divine Lord and Saviour. It is a purely representative body.

It does those things desired by its members that no one can do as well. An example is its national radio service, some seventeen programs a week on national hook-ups, on which a cross-section of the best religious thinking of all its members is presented. Obviously, it presents us no preacher as the voice of all the members of all its denominations; there is no such uniformity in Protestantism; that is its strength. Its goal is unity in its very diversity.

It seeks by united counselling together to coordinate what all denominations do. When the Federal Council's department of evangelism was organized many years ago, it found only two of its 25 members with national leadership in this basic field of activity. Today not only is this department the largest in the Federal Council, but it has stimulated the organization of sixteen more denominational departments of evangelism and worked out coordinated programs of action in many fields.

The Federal Council seeks to promote social progress where the denominations want coordinated action. Race relations is one of the most important and sometimes a most controversial one. The council can say with pride that in spite of the occasional distortion of its program, and the sincere criticism of it, the progress which the south has made under its own steam has received much much of its dynamic from our race relations department.

The council's great success in the field of international peace and goodwill, working through the Commission on a Just and Durable Peace, John Foster

(Continued on page 596)

PERSONS

The Rev. Dr. Raymond H. Huse, well known to ZIONS HERALD readers as the author of "Autobiography of a Plain Preacher," took the retired relation at the recent session of the Central New York Conference and is now serving as supply pastor of the Methodist church in Contoocook, New Hampshire.

The Rev. Ralph Stoody, director of the Commission on Public Information of The Methodist Church, received the degree of Doctor of Divinity at the commencement exercises of Ohio Wesleyan University. Dr. and Mrs. Stoody graduated from Ohio Wesleyan in 1917, thirty years ago.

Dorothy Clarke Wilson, wife of the Rev. Elwin L. Wilson, superintendent of the Portland District of the Maine Conference, has received the degree of Doctor of Letters from her alma mater, Bates College. Mrs. Wilson is the author of the two novels, "The Herdsman" and "The Brother."

Bishop Ivan Lee Holt, Dr. Oscar T. Olson, Dr. Ralph Stoody and Bishop Lewis O. Hartman met with the committee on local arrangements for the coming Ecumenical Methodist Conference, at Trinity Methodist Church in Springfield, Mass., on June 10th. The conference is to be held in Springfield in September.

Bishop Fred Pierce Corson, resident in the Philadelphia Area, has been invited by the Secretary of War, Robert P. Patterson, to visit Germany, Austria, Italy and Switzerland for the purpose of observing conditions confronting the American Occupation forces. A study of military government activities in the European command will be made. Bishop Corson will leave Washington by Army Transport Plane on June 23rd and will return about August 1st.

An increase of 2.7 per cent was recorded in Methodist giving to the denomination's World Service fund at the close of the fiscal year ending May 31, it has been announced by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance of The Methodist Church. The fund, devoted to missionary and educational work around the world, totaled $6,453,112 which is an increase of $168,827 over 1946.

Bishop John Wesley Robinson, "grand old man of Indian Methodism," and a missionary and bishop of The Methodist Church in India during fifty-five years of service, died of a heart attack in the Ramsey Hospital, Naini Tal, high in the Himalayas, on May 30th, according to information received recently by the Board of Missions and Church Extension of The Methodist Church. He was in his eighty-second year, had been in missionary service for fifty-five years in India, for twenty-eight years of which he had been an active bishop.

Religiously Sinful

ROCHESTER, N. Y. (RNS) Use and sale of alcoholic beverages was condemned as "morally wrong and religiously sinful" in a resolution submitted to the Genesee Methodist Conference here by the Board of Temperance and Reform.

The resolution advocated inclusion of temperance courses in public schools and teacher training colleges, and encouragement of public schools to employ only those teachers who are total abstainers.

The Rev. Edgar M. Wahlberg of Mt. Olivet Methodist Church, Dearborn, Mich., speaking on "World Trends," charged that the United States is opposing the true peoples' movements in China, Greece and Palestine, and advocated strong economic support for these countries to enable them to work out their own destinies.

McCormack — Oxnam

Miss Bette Ruth Oxnam, daughter of Bishop and Mrs. G. Bromley Oxnam of 1165 Fifth Avenue, New York City, was married Saturday afternoon, June 14 in the Church of Saint Paul and Saint Andrew to Robert McCormack, son of Mrs. Joan McCormack, of New York, and the late William L. McCormack. The ceremony was performed by the bride's father, Bishop Oxnam, and her brother, Chaplain Philip Oxnam, USA, of Maxwell Field, Montgomery, Alabama.

The bride, who was escorted by her brother, Robert F. Oxnam, of Los Angeles, California, was gowned in ivory satin made with a sweetheart neckline. Her fingertip veil of tulle was attached to a coronet of heirloom Belgian lace. She carried orchids and lilies of the valley.

Mrs. Robert F. Oxnam and Mrs. Phillip H. Oxnam were matrons of honor. The other attendants were Mrs. Richard A. Fayram of New York City and Mrs. Robert B. Farquharson of Hartford, Conn. Their gowns were of yellow taffeta.

Norman B. Murphy was best man, ushers were Alan L. Gornick, F. Courtney Stone, and Richard A. Fayram, all of New York City.

A reception followed at the Junior League Club of New York.

Mrs. McCormack attended Brownell Hall School for Girls in Omaha, Nebraska, and was graduated from the University of Southern California. Mr. McCormack was graduated from Columbia College and Columbia Law School and is associated with the law firm of Cravath, Swaine, and Moore of New York City.

The Rev. Dr. C. C. P. Hiller, retired member of the New England Conference, attended the 60th reunion of his class at Denver University, Denver, Colorado, last week.

The Rev. Edgar Bruce Wilson, formerly of Amherst, Mass., is now on the faculty of Adrian College, Adrian, Mich., and is serving the First Methodist Church in Hudson, Mich.

The Rev. Dr. Charles R. Prewitt, after a pastorate of eight years at Morrow Memorial Church, Maplewood, N. J., has been transferred from the Newark Conference to the New York East Conference and appointed to St. John's Church in New Rochelle, N. Y. Dr. Prewitt will be succeeded at Morrow Memorial Church by the Rev. Dr. Ralph E. Davis, who has been pastor of St. Mark's Methodist Church in Brooklyn, N. Y., for the last eighteen years.

The Rev. Walter O. Terry, who was granted the retired relation at the recent session of the New England Conference, is a patient at the New England Deaconess Hospital.

The 100th anniversary of the erection of the Methodist Church at Bristolville, Ohio, was observed on June 1st and 2nd. This 100-year-old building is one of ten structures in Trumbull County certified by the Historic American Building Survey as having exceptional historic interest, and is so recorded in the Library of Congress at Washington, D. C. The building of the present structure grew out of the great revival of 1844-45; and in the conference year of 1846, the famed John J. Steadman served as pastor, and under his leadership the erection of the present church was achieved. At the centenary celebration, the opening Sunday service was addressed by Dr. Edwin R. Romig, superintendent of the Youngstown District. On Monday evening, Dr. Harold Lancaster, minister of First Methodist Church, Cleveland, Ohio, spoke at the centenary banquet. His topic, "Facing the Next Hundred Years" was prophetic and challenging.

Commencement exercises at Green Mountain Junior College were held the week-end of June 5th, 6th, and 7th. Sunday afternoon, Dr. Leon M. Adkins, minister of the First Methodist Church in Schenectady, gave the baccalaureate address. In the evening, the college choir presented a commencement concert, under the direction of Erna-Mae Gilcher MacArthur. The actual commencement was held Monday in the college chapel, with Dr. Clyde Yarbrough, minister of the Second Congregational Church, Newton, Mass., as the speaker. Mr. Richard Trumbull, director of student personnel, presented the candidates for degrees and diplomas; and Howard C. Ackley, president of the college, conferred the degrees on the graduates.

'he Allston-Brighton Protestant Men's As-iation has taken a stand to oppose any uor licenses applied for in Brighton and ston, Mass. Since taking this stand, re-ıtly, the group has been instrumental in pping four licenses applied for so far. One these applications was made by a newly-ened restaurant; but by the time their hear-; came up, the application had been with-awn, because some churchmen had op-sed a license in a nearby restaurant and owners were afraid that these same urchmen would oppose their application well. The police captain in Brighton, who s been opposing all liquor applications, is ry much in favor of church participation an anti-liquor campaign. He feels that the urch's laxity has been partly the cause of e granting of so many liquor applications. his is a real challenge; and the Allston-ighton Protestant Men's Association, cked primarily by the Oak Square Meth-list Men's Club, is determined to strengthen id make effective their stand opposing quor license applications.

The Rev. Dr. Allen E. Claxton, minister of e Broadway Temple Methodist Church, ew York City, is the next season's president the Clergy Association of New York and eighborhood. He was re-elected for a sec-nd term May 15th at the annual meeting. his organization of 1200 members provides r ministers and laymen of all denomina-ons, religious fellowship, luncheon priv-eges, lectures and adresses by nationally nown figures.

New Hampshire Women

The Woman's Society of Christian Service f the Northern District of the New Hamp-hire Conference recently held a meeting at orth Haverhill, at which thirteen churches ere represented. In the course of the meet-ng, the following officers were elected: presi-ent, Mrs. Harold Keir, Whitefield; vice-resident, Mrs. G. H. McGaw, Woodsville; ecretary of organization and promotion, Mrs. obert Foss, Laconia; recording secretary, rs. J. Kirkwood Craig, Manchester; treas-rer, Mrs. H. D. Andrews, Concord; mis-ionary education and service, Mrs. Reginald ichols, Woodsville; Christian social rela-ion and local church activities, Mrs. Wm. mith, Laconia; student work, Mrs. Mary hite, Manchester; spiritual life, Mrs. Frank . Quimby, Chichester; Wesleyan Service uild, Mrs. Robert Doherty, Concord; liter-ture and publications, Mrs. H. T. Kidder, ranklin; supply work, Mrs. Arthur Tenney, ancaster; youth work, Mrs. Thos. Kelly, anchester; children's work, Mrs. Ruth Mc-onald, Sunapee.

Mrs. E. A. Ramige, wife of the pastor of he entertaining church, led the opening wor-hip service. Miss Kathryne Bieri of New ork City, secretary of field cultivation of the oman's Division of Christian Service, was the principal speaker at the meeting. Mrs. Arthur E. Baum, conference president, was present and also spoke.

The twenty-sixth annual session of the Maine Conference Pastors' School will be held at Kents Hill, Maine, from June 16th to 20th. Lecturers and courses for the week will be as follows: Dr. Charles M. McConnell, professor at Boston University School of Theology, will conduct a lecture series on "rural church problems;" Dr. Karl Quimby, from the Board of Missions and Church Extension of The Methodist Church, will present a series on "Biblical Backgrounds for the World Christian Mission;" Mrs. Anne M. Ebner, former president of the New Jersey Conference W. S. C. S., will lead a practical seminar for women on "The Workshop of the Woman's Society of Christian Service;" and Mrs. Alfred H. Ives, secretary of spiritual life of the Maine Conference society, will give an extra session for women on the subject, "Spiritual Values in the Woman's Society of Christian Service." Bishop Lewis O. Hartman will address the school on Thursday afternoon.

Scots Woman Heads WCTU

Asbury, Park, N. J. (RNS) Mrs. J. Forrester-Patton, of Scotland, was elected president of the World's Women's Christian Temperance Union at its post-war convention here. She succeeds Mrs. Ella A. Boole, 88, of Brooklyn, N. Y., who retired after 16 years in the presidency.

New vice presidents are Mrs. D. Leigh Colvin, of Evanston, Ill., president of the American W. C. T. U.; Miss Isobel McCorkindale, of Sydney, Australia; and Mrs. Alli Aro-Englund, of Stockholm, Sweden.

Representative Joseph R. Bryson (D.-S. C.) told the 2,000 delegates to the convention that forces favoring a return to national prohibition are gaining in this country. Bryson was unable to attend the convention and his speech was read by his secretary.

"The evils of the liquor traffic are growing steadily worse," he said. "Consequently more and more people are becoming aware that some means must be worked out to solve the problem.

"The Gallup poll has shown consistently 33 per cent, or slightly more, of the people favoring a return to national constitutional prohibition.

"A steady increase of dry territory under local option has been proceeding ever since repeal. Some 20,469 option elections have been held since repeal and drys have won 12,519 of them."

Mrs. Colvin called liquor control a "colossal failure" and asserted that advertising of liquor "is one of the great dangers we face today." Mrs. Colvin headed the American delegation to the convention which represented 24 countries besides the U. S. and Canada.

On Sunday, June 15 at the Morgan Memorial Church of All Nations, Boston, Bishop Lewis O. Hartman preached the sermon and ordained the following members of the staff of Morgan Memorial: Ruth Howells Browning, director of religious education, Evans Edgar Crawford Jr., pastor of the Negro Congregation and Ralph Alexander Rosenblad, staff member of the Youth and Childrens Center.

Milo A. Turner

Arthur W. Hewitt

The Rev. Milo Addison Turner, who died on May 19th, was born in Weston, Vermont, on August 21, 1878, the son of Albert M. and Susannah T. Turner. He was educated in the schools of Weston and in Montpelier Seminary where he graduated in 1902. In 1905 he joined the Vermont Conference. On April 21, 1907 he was ordained deacon by Bishop Berry at St. Johnsbury. At Hardwick, April 18, 1909, he was ordained elder by Bishop Daniel A. Goodsell.

On beginning his first pastorate, which was in Coventry, Vermont, Mr. Turner married Mabel A. Ramsay of Bellows Falls, his schoolmate in Montpelier Seminary. With him she served in the parishes of Coverntry, 1905; Newbury and West Newbury, 1906-7; East Burke and East Haven, 1908-10; Franklin, 1911-17; Barton, 1918-22; Swanton and West Swanton, 1926-30; Randolph, and Bethel Gilead 1931-35; Windsor and Hartland, 1936-45. Mr. Turner retired in 1946, but was soon called to supply his old home church at Weston, which he was doing when he was called home by a heart attack.

All of Mr. Turner's service was in Vermont. He was a fine singer, much in demand as leader of conference singing and also of camp meeting songs at Lyndonville and Riverside. He was a member of the Vermont Conference Committee on Conference Relations; he was trustee of the conference until it merged with Troy; and until his retirement he was trustee of Montpelier Seminary and Vermont Jounior College.

Mr. Turner is survived by his wife; a daughter Miriam, Mrs. Bernard Larson of Detroit; a son Wesley, of East Longmeadow, Mass; three grandchildren, Wesley B. Turner and Bruce and Meredith Larson; one sister, Mrs. Martha Hatch of Weston; and a brother, Albert A. Turner of Perkinsville, Vermont.

Funeral services were held in the church at Weston on May 22nd. The Rev. Arthur W. Hewitt, schoolmate at Montpelier Seminary, officiated, assisted by the Rev. R. H. Moore and the Rev. John O. Long. The burial was at Bellows Falls where the Masonic rights were performed. Mr. Turner had been master of the lodge at Franklin and was assistant to the chaplain of the Grand Lodge at the time of his death.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for June 29.

OUR HERITAGE FROM ANCIENT ISRAEL. ISAIAH 2:2-4. MICAH 6:6-8.

The Faith that Came out of Zion

"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This prophecy has long ago been fulfilled. Zion is a symbol of the ancient Hebrew religion. Jerusalem has always stood as a spiritual center out of which religion has radiated to all nations. From the ancient Hebrews came Judaism and Christianity. And the tragedy written in all human history is the persecution and suffering endured by the people whose religion appears now to be the only hope of a peaceful world. For Judaism, of we dare read and believe the Old Testament, is the tap root of Christianity. And today the Christian nations stand condemned by the God of Israel for their shabby and inhuman treatment of the Jews.

To the Jews we owe what theologians call "ethical monotheism." It may be put in our language as belief in one good God. The ancient Hebrews lived among the worshippers of many gods. There were gods of wood and stone made by men at so much per dozen. You could get yourself a god with little effort. The people of Israel had one God and Jehovah was his name. The differences which the Jews made between many gods and one God constitute the theology which gave bone and sinew to Christianity.

In all the religious literature of the world there are no more definitely inspired words than these spoken by the prophet Micah:—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with the God."

Prophets Against Patriots

For weeks we have been considering the rise and fall of Israel. The Jewish state passed out as such and the people were scattered to the uttermost parts of the earth. But the religion of the Jews, reaching its supreme height in Jesus Christ and his new Gospel of Love, still endures. The people become firebrands kicked about only to set new fires.

We can end these studies in the struggle between prophets and patriots on the high note that was struck by Amos, Micah and Isaiah. These prophets started a revolution, not against the state and government, but against the idea, still rampant, that the state must be supported to the point of death whether right or wrong. The patriots hold that the authority of the nation is supreme and outranks the authority of God. So strong is this that every now and then a handfull of Jehovah's Witnesses are rounded up and made to take an oath of allegiance because they have a raw belief that any oath is against the teaching of the Bible. And it is much safer today to criticize the church or God than to raise a feeble and chirping voice against some questionable state procedure.

Let us get this straight from the ancient prophets who spoke to all ages of mankind;—love of one's own land is no substitute for the love of God. And to all nationalists who claim God as their exclusive property this question from Amos comes with withering force, "Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have I not brought up Israel out of the land of Egypt? And the Philistines from Capthor and the Syrians from Kir?"

Add to these burning words against a selfish, combative, exclusive nationalism the words of Isaiah. "Nation shall not lift up sword against nation, neither shall they learn war any more."

This hope has flickered in the heart of the people of the world from the beginning of national existence. And due to the untiring efforts of millions of humble people and a handful of prophetic leaders this hope is nearer to realization than ever before. We are learning peace the hard way but slowly there is emerging the world framework of peace among nations. And it requires a world government based upon a world religion to achieve peace.

Autobiography of a Plain Preacher

Raymond H. Huse

CHAPTER 22

Back in the Pastorate

When our board secretaries have a program to promote, they usually say they are addressing the key men of Methodism. Just who these key men are varies with the purpose of the appeal. I assume that sometimes the bishops are thus addressed, although I have never listened in on the secretaries' sacred and secret conclave. I know that the district superintendent is a key man. I have been told so many times, but I believe that the real, honest-to-goodness permanent key man is the pastor, and that the highest office in Methodism is the pastorate. Thank God for the six-year time limit which drives a man back to it. I was glad to get back to it sense of reality and accomplishment. I found however, certain changes had crept into the pastorate; and, at the same time, I found that it was difficult to become adjusted to these changes. One of these is the tremendous emphasis on recreation in church life. I am beginning to wonder if, when I was in the seminary studying Greek, I should not have been learning to play basket-ball instead, in order to meet the demands of modern church life. I would not speak slightingly of the honest attempts of church leaders to find safe places where young people can gather in clean entertainment. The devil should not have a monopoly on good times. However, I think we should frankly face the question of whether or not we have overdone the recreational approach. There was much joy in the old time experience of religion based on conviction of sin and the accompanying desire to be more Christlike. I cannot feel quite happy over the secularization of the sabbath. Somehow, I feel it ought to be different from other days. It can be a happy day, surely, as well as a holy one.

Another unwelcome change I have discovered is the almost universal decline—to the point of complete disappearance—of the prayer meeting. I was startled the other day when a layman said to me, "The Methodists don't have prayer meetings now." I am convinced that whether they have them or not Methodists need them more than ever. The promise is still true, "where two or three are met together in my name, there am I in the midst."

The pastorate to which I came from the district was a lovely village by the lakeside. I have been but a few weeks away from it and already, as I write this, I feel a little lonesome for some of its good people. This is one of the joys of church life, this making of rich friendships wherever one goes. For as the old hymn goes,

"We share our mutual woes,
Our mutual burdens bear;
And often for each other
Flows the sympathizing tear."

In spite of many things to fret and annoy, the church people have good times together.

I have had such particularly good times with the children in all my pastorates, and especially in this last one. A little four-year-old girl gave me a compliment and a challenge not long ago which I shall cherish forever. She was sick in bed one day, and she said to her mother, "I wish I could see God." Her mother thought she must mean that she wanted to see the picture of Jesus which hung in the Sunday school room, and told her that when she got better she could see it again. But the child insisted, "I want to see God." Then her mother gave her a little theological talk on the invisibility of the deity. Then, almost with impatience, the little lassie said, "I want to see the little God with white hair that stands on the platform at church." Brothers in the ministry, if we represent God to little children, what manner of men ought we to be!

As I greet people at the door at the close of the morning service, often appreciative words are spoken regarding the sermon. The stock phrase used is usually 'I enjoyed your sermon very much." But one little lad, not more than ten years old, gave variety one Sunday. With a warm handshake and a smiling face he said, "That was good cooking this morning."

The other afternoon, when I was out calling, I saw a little girl balancing herself on a hydrant. "What are you playing?" I asked, after we had exchanged smiles. "I am not playing," she replied, "I am just watching the world go by." I wonder, is that all that many of us are doing as churches and as pastors, just watching the world go by? As we stand idly on our hydrants, let us remember "whatsoever He saith unto you, do it."

Million Dollar Home for Aged

Ocean Grove, N. J. (RNS) An immediate start on a million dollar new building here has been ordered by the board of trustees of the Methodist Home for the Aged of New Jersey.

The building committee will shortly award contracts, and work will get under way thereafter. Plans also will be launched for a cornerstone-laying ceremony early in August following a "Pilgrimage of Service" by Methodists of the New Jersey and Newark conferences at the Ocean Grove Auditorium.

Sanford C. Flint, Interlaken, president of the board of trustees, announced the decision to proceed with the construction. Bids submitted after a recent call were far above pre-war estimates, he said, but the board had decided that the urgent need for larger quarters had made further delay inadvisable.

The home has about $750,000 available and to cover the full cost and architect's expenses, $285,000 will be sought in a campaign.

Life Without Father

MRS. MARTIN NIEMOELLER

As Told To Henry C. Suter

Dr. and Mrs. Niemoeller Arrive in America

When I was asked to come over here from Germany, my daughter said, "Mother, I don't like you to go to America, for I feel sure you will have many embarrassing experiences there"

Now I have had some interesting experiences, and I must tell you the story of my husband's eight years' imprisonment in German prison and concentration camps.

Hitler came to power in 1933, and the church was the only power not behind him, the church with her living Lord. Hitler not only wanted to have the nation, but he wanted to have the soul of the nation as well.

In June of 1933 it began. Hitler closed many of the churches, but the Confessional Church pastors were never out of their pulpits. My husband never gave in to him. There were many who were put out of their pulpits, but many more of them went on preaching. Although there were those people who, having received Christian instruction, still never cared for the church, there were others who came to the church to learn. Some also came out of curiosity, and still others for comfort.

Our church remained open for some time; then, in 1935, the Gestapo came to us and they said: "Pastor Niemoeller, you will have to come with us." He didn't come back and was freed only after eight years; and, for a time, the rest of our family was not allowed to leave the house. The other pastors came to see us, knowing we did not like to be left alone. There were many Christians and Jews who had come into the Christian church and who had given Hitler no fellowship. On the first of June, 1934, some of these were invited to join the Confessional Church. For these people, my husband had saved money. The Gestapo came, soon after Martin had been taken away, and they searched the house carefully. It was not long before they found the safe and got the money. Some of the people had given jewelry for us to keep for them. The Gestapo asked me, "Is this your jewelry?" And when I answered that it was not, they took it, and we never saw it again.

As I said, we were not allowed to leave the house. My daughter went to the back of the house and into the garden and climbed over the back fence. She came back all right, but they put on another guard. The church choir came to see me and sang to me. I was moved and comforted. I felt, somehow, that Martin would not be back for a long time. I was told that I would be able to see him, however. The Confessional Church had prayer for him every day. I shall not forget the kindness of one of the young pastors who proved to be such a real blessing to me by coming into the pulpit and preaching for us. Not only he, but my own son, who was sixteen years old at the time, came into the pulpit to help out. This pleased many of the people; for, as they told me, he was so much like his father.

At first my husband lived in comfortable surroundings and ate good food. I learned that he was not an ordinary prisoner. He was allowed to get mail and books and to write letters. He wrote so frequently, however, that they

(Continued on page 592)

Is Vermont Our Parish?

ELDON H. MARTIN

PART VIII

A thorough and complete survey of the missionary needs of Methodist churches in Vermont never has been made, presumably because it has been assumed that such a survey would reveal the need of much more money than is available from all the sources put together. It is true that the funds are limited, and if the church income levels remain as low as they are, the parish aid budget will have to be substantially increased to take care of the situation. Money, however, is not the only consideration. The purpose for which it is spent and the results that are secured are fully as important.

The needs of a local parish depend first upon the question of its resources, or perhaps even prior to that, the question of what the standard costs of religious service should be. While we all know that the gift of salvation is without money and without price, we cannot gainsay the fact that it does cost something to run a church. The price varies with the size of the plant, the scope of the program and the quality of service that is sought. What is the minimum basis on which these things can be provided? How many people are needed and what should be the minimum average income of the wage-earners in the group in order to make the parish self-supporting? If the parish is not self-supporting, to what extent is the church at large under obligation to provide financial assistance? In other words, is there a limit beyond which the per capita costs of religious institutions could rise so that we would no longer be justified in trying to maintain them?

It has been estimated that a Vermont community must have a population of at least 1,000 people in order to provide adequate support for a church program. This would mean a parish of from two hundred and fifty to three hundred families, possibly fifty per cent of whom would have some interest in the church. The incomes would vary considerably, among families and in the same family from year to year. On the basis of government statistics, the average probably would be somewhere between $18 and $25 a week. Under normal circumstances the church budget would be from $2,000 to $2,500 and the minister's salary from $1,200 to $1,500. By intensive application of sound methods of church finance, the total budget possibly could be increased to as much as $3,000 and the minister's salary to $1,800; but one could hardly expect to go beyond these figures.

No one has attempted to figure out standards in this field. Theoretically one could go as high as religious zeal and the spirit of personal sacrifice will lead an individual Christian to give himself, and obviously it is impossible for us to measure how far such devotion can or ought to be extended. At the same time we know from general observation and study that a normal congregation reasonably can be expected to support the church to the extent of at least two and one half to three per cent of its gross earnings, and that the ratio can be raised by intensive cultivation to as much as five per cent without putting unreasonable strain upon the people.

There are a good many Vermont communities that simply do not have enough Protestant people in them to provide an adequate basis for a self-supporting church. At the same time, many of these churches are not developing such resources as they have, because they lack a sound program and effective leadership. In one parish of this type, the treasurer, who was a local merchant, reported a deficit which amounted to half of the pastor's salary and told how he had written checks for the minister and had cashed them out of his own pocket until they had accumulated to the amount of several hundred dollors. After reading his report, he tendered his resignation.

"Do the people know about this?" "No, I don't think so."

"Has any attempt been made to inform them about the financial situation and the needs of the church?" "No."

"When did you have your last church canvass?" "Let me see. We didn't

THE PATH TO THE SUN

Elizabeth Stidger Hyland

To Miss Louisa Richardson with love and appreciation for many an inspiration.

We come to earth to breathe, and do and die;
  To laugh and live and love our little hour;
To watch the sweep of ages passing by
  As subtle as the scent of some sweet flower.
We do not feel as life's swift race we've run
  The burning urge of gaining worlds unknown;
We only see the path up to the sun;
  Nor do we know the fertile fields we've sown.

Life is, at best, a shout, a song, a smile;
  We have our fleeting failures and our fame.
It is our task to strengthen; not defile;
  Though we may die, the world goes on the same.
And on through life we go—we do not stay;
We are as moths, the creatures of a day.

Getting a Kick out of Life

William L. Stidger

This Is For Eternity

Recently I received a letter from the son of a truly great man of another generation. That man was Dr. Camden M. Cobern, a great preacher, teacher, and archaeologist, who worked with Petrie in Babylonian, Egyptian, and Holy Land ruins. He later wrote a book on excavation, which was used as a text book in many colleges. Dr. Cobern was my teacher in Allegheny College at Meadville, Pennsylvania.

This is what his son wrote me: "My father was a great man in reputation, as teacher, excavator and author; but he was even a greater man in his private life and in his home. One of the most beautiful as well as one of the saddest experiences I ever had happened just before his death.

"I had been called home because they knew that Dad's end was near. When I arrived, he called Mother and me to his bedside. He knew that he was dying. He took Mother's hand in his and removed the wide, old-fashioned gold wedding band which had never, up to that time, been off her finger, since he had put it there on their wedding day.

"Mother's eyes were streaming with tears, and I could see that she didn't understand what Dad meant by the unusual procedure until he slipped the ring back on her finger and said, 'Mother, the first time I put it on, it was for life; this is for eternity!' In a few minutes he was gone."

I like this simple story; it certainly helps me to get more out of this troubled, indifferent, uncertain, changing life. It is good to find that some of the sacred, beautiful things of this life are still precious to some people.

PSALM 23

Frank P. Fletcher

A Paraphrase

I shall not want.
e Lord Himself my shepherd is.
daily needs find full supply:
s pastures stand forever green:
s spring-fed streams do not run dry.
ho has not yet, will not forget
eds of my soul to satisfy.
My shepherd is the Lord.

I shall not want.
e guides my footsteps: He knows best
hich paths lead right, which go astray.
e darksome valley men call Death,
hich all must pass—when, none can say—
will not fear; for He is near:
idnight shall turn to new-born day.
My shepherd is the Lord.

I shall not want.
is rod but chastens for my good:
is staff my sure support shall be.
y dire extremities but prove
is table near; His healing, free;
fe's brimming cup, which earth holds up,
foretaste of eternity.
My shepherd is the Lord.

THEY HARVEST WITH A QUIET EYE

Harry Pressfield

like old book men! Blue-gray, patient eyes,
hat see the passing pageant through the door.
newsboy breaks the quiet with his roar:
xtra! Extra! Murder and suicide!
ock market falls! War scare! Big graft surprise!
he old man moves within the shadowed store
o one fond shelf, where Pater stands with More,
efoe with Swift, and Pope with Lamb the wise.

hus he feeds his soul upon some deathless line—
nd well content, forgets to see or hear.
Good Morning, sir! Have you Browne's 'Medici'?"
Yes, yes! Right here. Calf bound and very fine.
est of its kind I've had for a long time."
I'll take the book. Please wrap it up for me."
lowly he ties it. Holds it tenderly,
s though to say: Good-bye, good friend of mine.

have one this year, and we didn't have one last year. I can't remember for sure just how long ago it was when we did have a canvass!"

The problem of discovering and applying effective methods of developing resources in such parishes as I have just described is so intricate, involves so much time and is hedged about by so many uncertainties that comparatively little progress has been made toward its solution. Meanwhile the selection of the fields that are to receive missionary aid and the decision as to how much each project is to receive have long been inseparably bound up with problems of district supervision. It often has been difficult to find ministers for these churches, and the superintendent has been obliged to arrange for a substantial grant in aid in order to provide for any pastoral service at all. Under such circumstances the exigencies of the moment sometimes are such that there is little or no opportunity to be very critical. This can easily lead to all sorts of vicious and demoralizing situations, if we are not constantly on our guard. Money frequently has been used for the purpose of working out appointment adjustments rather than helping churches. What could and should be statesmanlike effort to secure a good leader for a small church often can degenerate into an attempt to create a suitable appointment for a "problem" conference member. It is hard sometimes to tell the difference.

In spite of all the safeguards that have been set up favoritism and discrimination still can creep in, and when they appear missionary aid becomes a species of church patronage subject to the same sort of corrupting influences that one sees at work in connection with Congressional pork barrels and slush funds. In one instance a conference member received a generous grant for several years in addition to a comfortable salary, while at the same time another conference member was receiving a salary of less than $1,000 and no assistance at all.

A church treasurer applied for subsidy for his church, saying that the pastor had accumulated so many unpaid bills in the community that the merchants were refusing to subscribe to the church budget. The treasurer proposed using the subsidy to pay up the debts, restore the pastor's credit and regain the good will of the merchants. In another instance, a minister with a family was forced to move at a time when the only possible opening was a small church paying scarcely more than half of what he had been receiving. It was located in a village where another denomination was at work, but with the approval of the presiding bishop he was appointed to the church and a grant to adjust the salary was made from the conference sustentation funds. At the time it seemed to be the only thing that could be done. On the whole, so far as Vermont is concerned, the present program of administering financial aid to small churches is hardly more than a bread and butter policy,—a species of church WPA. Money is fed into the salary situations in the lowest brackets, and is distributed as widely as the funds will permit among the cases of deepest need. It succeeds only in partially relieving a pitiful situation among the poorest paid and often the most inffective ministers. As a rule it does not raise the quality of the service given to the local church in any appreciable degree, for it still leaves the minister and his family on a bare subsistence level. At the same time the church, like an individual, is apt to be pauperized by being made a recipient of conference charity.

How, then, shall we think of these Methodist churches in Vermont? We have seen them as a group of small rural parishes struggling against the odds of a subsistence economy and a static population, bewildered in their efforts to adjust themselves to these things and not receiving much encouragement from any outside source. Yet these churches have had a proud Methodist history, and they have made priceless contributions to the growth of educational institutions within the Church at Large and to its leadership. Today they stand at the crossroads, depleted in numbers, undernourished, confused by baffling questions created by the lack of resources and the growing pressure of union with other denominations, but not dismayed,—not yet! Although they are the forgotten churches of Methodism, they haven't lost their courage.

(To be continued next week)

Scholarship Holders

Twenty Boston University students joined hundreds of other students all over the country in commemorating Methodist Student Day on Sunday, June 8th, when fund drives to aid deserving Christian students toward an education were conducted. The 20 students are all recipients of the National Methodist Scholarship awarded during the academic year 1946-47.

Among the scholarship holders are five graduate students, four of whom were awarded their degrees with honors at Boston University's annual commencement exercises held on May 26th. The students who maintained high scholarship throughout their program at the university are Raymond E. Balcome, Palo Alto, Calif., bachelor of sacred theology, magna cum laude; Robert W. Holcomb, Portland Me., bachelor of sacred theology, cum laude; Florence Valerie Parkin, Rumford, Me., bachelor of science in journalism, cum laude; and Carmen A. Ransey, Boston, bachelor of arts, with honor, Elizabeth Mary Jordan, Belmont, was awarded the degree of bachelor of science in practical arts and letters.

Students from the Boston University School of Theology who were National Methodist Scholarship recipients include: Albert W. Blood, Stanberry, Mo.; Fay L. Gemmell, Tilton, N. H.; George Underhill, Hastings, Neb.; Stanley M. Smith, Albany, Ind.; John W. Cook, Barnsville, Ohio; Leonard L. Haynes, New Orleans, La.; William H. Hobb, Albany, Oregon; Richard Hochstedler, Fortville, Ind.

Enrolled at the university's graduate school and recipients of scholarships are: Charles W. Fisher, Dorchester, Mass.; Milton J. Huber, Jr., Baltimore, Md.; Stanley E. Grannum, Cincinnati, Ohio; Ruth Leadbeater, Aitkin, Minn.; at the college of liberal arts: Barbara Ruth Kendall, Hudson, N. H.; Priscilla Putnam, Lowell; and school of education: Doris N. French, Manchester, N. H.

Life Without Father

(Continued from page 589)

told him he must not write so many letters, since they could not read them all. I was allowed to see my husband once a month, and I could take one of the children with me each time I went. I took my little boy, seven years old, with me the first time. I was not allowed to sit near Martin and could not see him alone; my little boy reached out and touched him through the barbed wire. The guard told him if he did that again, he would no longer be able to come to see his father. As I could take one of my children with me each time I visited him, in seven months all of the children were able to see their father.

Members of the Confessional Church met together to pray every week. I shall never forget how one of my little boys once prayed, "O God, please bring father back. We have been praying such a long time now." One afternoon, our congregation had planned to hold its regular weekly service. They wanted to have it in the big church, but when they arrived there, they found the doors closed. The whole congregation then went over to the little church. Closed doors weren't going to keep them from having their meeting.

Meanwhile, we were all waiting for the trial, which was scheduled for February, 1939, to take place. Nobody was allowed to attend, except the Gestapo and some people connected with the government. My husband wanted the pastors of the Confessional Church to take part. At first the officials were going to allow this, then it was forbidden, because in England they rang the church bells when they knew the trial was beginning. All over the world people knew what was going on. Many people were praying for us, and we were greatly encouraged by this knowledge. The trial was postponed, and then they tried to prevent the trial altogether, by dismissing the defendants. My husband was finally convicted of a "secret conspiracy" and was sent to a concentration camp at Sachsenhausen, near Berlin.

One day I was ordered to come to a police station, where they had brought my husband, and I was allowed to see him for half an hour. In the bare waiting room, I found many women dressed in mourning, who had come to take the urns containing the ashes of their husbands who had been killed in the concentration camp.

My husband was not allowed to see anyone but me, not even his children, after 1939. I noticed that he did not look at all well; finally, one day, I could not help asking him what he lived on. He said, "I live on water and bread, and sometimes we are allowed to buy a piece of chocolate." My two girls, hearing this story, talked about it in school, and one of them wrote to Hitler of their father's unhappy circumstances. Soon afterwards, the Gestapo came to see me, saying, "What do you mean by telling such lies to your girls?" Nevertheless, my husband got double rations after that.

The meetings between my husband and me, though short, were trying. Even when he saw me, he often could not speak right away. It sometimes took ten minutes before normal speech was possible. One night I was brought word that they were going to make a change, taking him to Dachau, near Munich. I was allowed to see him before he left. It was a trip of 350 miles from Berlin to Munich, and then a walk of half an hour to the camp. In July, 1941, I saw him for the first time at Dachau. How thankful I was to see him alive and fairly well! Here there was no solitary confinement, and he had three Catholic priests for company. They prayed and studied the Bible together every day. During his internment at Dachau, Martin was able to provide me with some English books, from which I learned to speak English. In exchange, I took him some books on theology. But I did not see him often while he was at Dachau for his four-year internment there.

During our separation, our young daughter died just two days after Christmas. The church choir sang for me, and my little boy selected a Bible text to comfort me: "Hitherto shalt thou go and no further."

On the 24th of April, 1944, I thought I had seen my husband for the last time. A number of large trucks were loaded with prisoners, preparatory to taking them to the mountains as hostages. I thought surely we were going to be killed. My husband was among them. But the Americans came and liberated them. I learned from a colonel in the American Army that Schusnig and Niemöller had been freed.

Today, my husband and I want your prayers and fellowship. In that way we shall solve our problems. We are praying for a new fellowship and peace, the peace for which the whole world longs.

HELP START OUR NEW PENSION PLAN IN 1948 !

OF VITAL IMPORTANCE TO OUR AGED PREACHERS !

HOW CAN WE DO IT ?

Every Church Pay In Full Its Pension Goal Soon

Gifts Beyond Goal Help To Lift The Pension Rate

In making Your Will or Estate Note use the full legal name,

PREACHERS' AID SOCIETY OF THE NEW ENGLAND CONFERENCE OF THE METHODIST CHURCH

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

Legion Chaplains

William H. Duvall

Woburn Post Chaplain, American Legion

Recently I went as a representative from Massachusetts to a conference of Legion chaplains, which was held at Indianapolis on May 21st and 22nd. Approximately seventy Protestant post chaplains, twenty-five Catholic chaplains, including a monsignor, and a rabbi, comprised the group which sat down together at the legion headquarters. The very fact that representative clergy from all creeds and faiths were able to discuss their problems together made the conference worth while.

The tone of the conference was high in this regard: not one word was uttered to disturb the harmony of brotherliness that existed. It was inspiring to find a former national chaplain and a priest of the Roman Catholic Church, both concerned about the problems of their rabbi friend. There were no sectional differences, nor differences arising from the varied ages represented there. From every part of the country they came, veterans of both wars.

The vital concern in the minds of most of the chaplains was the spiritual situation in the country and what they could do to improve it. Many other issues were on the agenda and kept in the foreground, but this one angle was uppermost in their minds.

There was a definite attempt made to indoctrinate the chaplains with the idea of armament and universal military training. This, it was pointed out, was the mainstay of peace—a united and strong nation able to resist attacks which would first be made on this country. The new Universal Military Training project at Fort Knox was described —"no sale" of alcoholic beverages, and abolition of profanity on the part of officers. All this was of great interest to the chaplains, but they decided to "wait and see" rather than give a definite approval at this time. However, they seemed reluctant to turn over all youth of eighteen to any prescribed military plan; this opinion was prevalent among the younger chaplains as well as the older. The statement, by one of the lecturers that religion, education, and economic justice were to be used in the meantime to abolish war, was a hopeful one. Such a program would have as its objective, peace and good will on earth; but the question remains as to what can be done to assomplish this purpose.

At the conference, the subject of communism received much attention, not so much as a matter of economics, but because of the potential power it displays. Many also wonder what our own country is going to do with its power and why America is "stalling" its air expansion and infiltration. It seems that men of real intelligence at the head of our government ought to be able to solve these problems for us and give us an adequate explanation. We loathe the thought of getting too far out on a limb for the sake of an economic imperialism, even though we may differ radically with communistic ideas.

In addition to the discussions on communism and U. S. military conscription, the conference brought up the problem of stimulating better attendance in the church and the Sunday school. Likewise, the opinion was expressed that the position of chaplain should be given more serious consideration by more of the clergy.

It is, of course, difficult for many clergymen to find the extra time which a position of this kind demands. Perhaps, too, disposition and temperament may not lend themselves to this work. I feel, however, that these patriotic organizations should be put on our calendars, and that as far as we are able, we should maintain our membership in them. Here a person can feel the pulse of one form of American life, and in this way render real Christian service. The meetings can become an extended platform for what we believe. Perhaps many of the clergy do not agree with the conclusions of many of these groups. It will do no good, however, nor solve the problem, to stand off and criticize unless one has done everything possible from the inside first. The presence and work of the chaplain is usually appreciated greatly by members of all creeds. The position of chaplain requires time and thought, but it is well worth the effort.

"The Man With The Hoe" Is The Hope Of The World

"Son, these fields and forests my father gave me to care for and protect. Some day they will be yours. For those to come we must leave it all better than we found it."

This growing feeling of responsibility for the conservation of natural resources is being taught not only in schools and by the press, but by the churches as well. It is, for example, a springtime emphasis of the Year of Stewardship cultivation of the Methodist Crusade for Christ.

New England Southern Annual Conference

J. Manley Shaw

The one hundred and seventh session of the New England Southern Annual Conference of The Methodist Church met at St. Paul's Methodist Church, Newport, Rhode Island, June 4th. The Rev. Harvey K. Mousley was the host pastor.

During the morning and afternoon of Wednesday the various committees of conference met to clear preliminary business for later sessions.

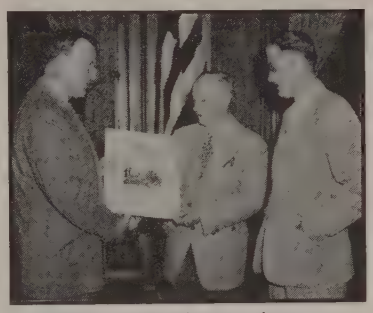
The evening program began at 7:15 with music by the church organist, Mrs. Elmer Siebens. The newly decorated chancel and sanctuary made a most beautiful setting for quiet meditation. Bishop Lewis O. Hartman called the conference to worship. R. F. Seaver, Jr., was elected conference secretary and named as his assistants Daniel Partridge and E. R. Thomas. The printed program was accepted as the official program of the conference. H. K. Mousley welcomed the conference and then introduced Mayor Edward G. Gladding of Newport. The Rev. Arthur Roebuck welcomed the conference as president of the Newport County Council of Churches and Mr. I. Lee McCauley for the trustees of the church. The address of the evening was presented by Dr. G. Ray Jordan who took as his text "Be not conformed, but be ye transformed."

Thursday—8:45 The service of Holy Communion was conducted by Bishop L. O. Hartman assisted by the superintendents and the host pastor, H. K. Mousley. Immediately following the Rev. L. C. Harris conducted the memorial service and S. A. Livingstone delivered the address. Those who have died are: Ministers—Robert J. Chrystie and Nils J. Chilstrom; ministers' widows: Mary E. S. Baker, Maude S. Buckey, Lottie H. Hatch, Ida J. Woodward.

Mr. Edward N. Wheeler presented the treasurer's report showing increases in all items except Student Day Fund and the Methodist Camp Fund. There were but slight decreases in these items. The statistician's report was presented by W. D. Hamilton showing increases in baptisms, church school membership, and average attendance, and church indebtedness. There was a decrease in total active members. The "Committee on Courtesies" was elected with J. Bruce McCullough, Jackson Butler, and R. L. Samuelson. The Rev. B. F. Wentworth of the Maine Conference spoke concerning the coming of the National Methodist Rural Conference.

At 12:30 a special lunch was served at the "Y" for the Methodist Federation for Social Action at which the Rev. J. George Butler was the speaker.

The afternoon session was called to order at two o'clock. J. W. Annas, executive secretary of the Conference Claimants Permanent Fund gave his report which included his resignation. J. M. Shaw expressed appreciation for the splendid work which has been done through the years by Mr. Annas and moved that the resignation be accepted. N. B. Burton presented the treasurer's report of the Committee on Conference Claimants and moved that the rate be set for the coming year at $24.00 per year of active service. These reports were accepted.



Methodist Information Service

NEWPORT, R. I.—Former Mayor Theodore Roosevelt McKeldin of Baltimore, Md. (left) presents etching by Don Swann depicting Washington Monument and Methodist Church at Mt. Vernon Place, Baltimore to Mayor Edward G. Gladding of Newport, R. I. as New England Southern Methodist Conference closed there. Mayor Albert P. Ruerat of Warwick, R. I. looks on. The first copy of this etching was presented to President Truman recently by Mr. McKeldin.

Mr. Shaw presented the report for the Special Committee on Conference Claimants dealing with the establishment of the reserve pension system. Dr. Charles L. Caulkins of Chicago explained the plan. After considerable discussion the motion was laid on the table. The report of the Special Committee on Deaconess Work was presented by David Carter. In place of the recommendation in this report O. E. Crain moved a substitution whereby this question be referred to the Board of Hospitals and Homes and the report with the substitution was accepted. Carl Kendall presented a motion the purport of which was that any financial programs dealing with the conference should be presented to the Commission on World Service and Finance, allowing thirty days before a report is due. An exception was made of this present conference session. The motion carried. The report of the Committee on Deaconess Work was presented By Miss B. Marion Hope.

The service of inspiration was at 7:30. The Rev. F. T. Bertram presided assisted by W. Ralph Ward Jr. and Melville E. Osborne. The contestants for the World Service Public Speaking Contest were Ruth Shea of Newport and Wesley Allen of Brockton. The winner was Miss Shea who spoke on "World Peace." The address of the evening was delivered by Bishop John A. Subhan of India.

Friday—Morning session opened with the Spiritual Enrichment Service with Dr. G. Ray Jordan delivering the address. The conference was called to order by Bishop Hartman at 9:50 a.m. Dr. E. E. Story read the composite district superintendents' reports. Received by transfer were: Richard G. Colby from the New Hampshire Conference, L. E. Bauman from the Upper Iowa Conference, Harvey F. Morrisson from the North Dakota Conference, David S. Evans from on trial in the Wyoming Conference. Admitted into full connection were: Edward R. Thomas, Laurence F. Almond, Roland D. Sunberg, Raymond T. Mathewson, George S. Bieber. The ministers who received the retired relation were James Ainslie and J. Arthur Edwards. J. Bernard Gates is restored to the effective relation.

O. E. Crain spoke appreciatively of the effective work of E. E. Story who retired from the Providence District superintendency.

The bishop called for reception of classes: Edward R. Thomas, Laurence F. Almond, Roland D. Sunberg, Raymond T. Mathewson, George S. Bieber and Davis S. Evans were accepted into the conference. They were charged by the bishop to observe the ethics of the profession. After answering the questions in the Discipline they were received into full membership.

E. E. Story moved that we proceed with the balloting for delegates to the General Conference. After a number of ballots the following men were elected: W. Ralph Ward, Jr. and H. K. Mousley.

Report of the Conference Board of Lay Activities was made by J. Bruce McCullough. The report was accepted after debate by J. B. Gates and A. W. Jackson.

J. B. McCullough moved that the Board of Missions, Board of Education, and the present district superintendents appoint a lay or ministerial delegate to the Rural Life Conference to be held at Lincoln, Nebraska in July 1947, such delegate's expenses to be paid by the conference.

The lay balloting for General Conference resulted in the election of J. Bruce McCullough and Carl Kendall.

W. Ward, Jr. read the report of the conference Board of Education. The treasurer' report was read by J. K. Pearson. The repor of the executive secretary was also accepted The recommendations of the Board of Education were agreed upon with one exceptio

and with the following recommendation added: In as much as we hold a unique relationship to Claflin College we recommend that our churches designate their Race Relation Day Offering to the support of the same.

The Board of Education recommended Fred Dyckman to become the new executive secretary and this was accepted.

Mrs. Hartman was presented to the conference by the host pastor, H. K. Mousley, and thanked the church for the flowers that she had received.

Mrs. Howard Allen, conference promotional secretary of the Woman's Society of Christian Service presented the report of the Woman's Society of Christian Service. Mrs. Wesley Green, conference secretary of missions, introduced Miss Pearson, missionary to Mexico and Miss Dyer, missionary to China. The soloist of the service was Mrs. Harvey K. Mousley. The address of the afternoon was given by Mrs. Franklin Reed, president of the World Federation of Methodist Women.

The bishop reconvened the business session at four o'clock.

O. E. Crain told of the sale of the property at Staffordville and moved that all proceeds be divided as follows: $1500 to the Methodist church of Mystic, $1500 to the Methodist church of Vernon, and that the remaining amount be turned over to the trustees of the conference for such use as the conference may further direct.

L. C. Harris moved that the report of the Pension Study Committee be removed from the table. J. M. Shaw moved to consider the report ad serratum. It was voted that the conference accept as its aim and goal the ultimate conversion of its pension plan to the Reserve Pension Plan, Paragraphs, Disc. 1642-1655; that a committee of eleven be elected by the conference to be responsible for launching and managing the campaign; that the conference anticipate at a future date a pension fund campaign to secure $279,204 to finance the fourfold pension plan as outlined by the Board of Pensions. The report was thus adopted.

At 6 o'clock the Boston University dinner was held at the Army and Navy Y. with Dr. William H. Stewart as the speaker.

The evening program was at 8 o'clock. J. Bruce McCullough presided. The Rev. P. Q. Brooks led the congregational singing. The Honorable Theodore R. McKelden, mayor of Baltimore, gave the address on "Six Great Words:" Know thyself-Control Thyself-Give Thyself, from Socrates, Cicero and Jesus.

Saturday—8:45 The Spiritual Enrichment Service was the occasion for the fourth address of the conference delivered by Dr. G. Ray Jordan. His spiritual insight into the Scriptures has been most helpful and stimulating to the men of the conference.

The laymen elected to the Jurisdictional Conference are Mrs. E. A. Sayer, Samuel Bumpus, E. M. Wheeler. The alternates are Daniel Partridge and E. L. Clarke.

The ministerial delegates to the Jurisdictional Conference are C. H. Ginns, G. A. Dahlquist and P. M. Spurrier. Alternates are L. C. Harris and O. W. Bell.

H. C. Metzner presented the report for the Committee on Social Service and State of the Church emphasizing the principle of separation of the church and state, and J. D. Townsend moved an addition dealing with the anti-lynching law.

W. A. Forred, T. E. Aikers, N. J. McClurg were accepted on trial. It was announced that C. C. Boyd and D. B. Tarr withdrew from the conference. T. R. Burns proposed the resolution against government appropriations for sectarian use as a constitutional amendment.

A short joint biography of W. I. Ward and J. I. Bartholomew was presented by F. W. Gray.

Saturday—At 2:15 the afternoon session was called to order. C. X. Hutchinson Jr. presented the report for the Committee on Temperance, and J. M. Shaw presented the great temperance advance being launched by the Board of Temperance of The Methodist Church.

Dr. W. P. Pritchard presented the memorials to General Conference. The offering for the General Theological Library amounted to $31.47.

The reception for the ministers' wives and daughters, and deaconesses was held at 4 o'clock at the home of Mrs. J. Rice Moody.

At 4:30 the pledge service of the Methodist Youth Fund was held. It was reported that $1013 had been given by the young people to this fund during the year. At 6 o'clock the Youth Banquet was held. Morrill O. Martin was in charge and Wesley Allen led the singing. The evening address was delivered by Theodore R. McKelden, mayor of Baltimore.

Sunday—9:30 The Conference Love Feast was led by the Rev. R. L. Samuelson. The Morning Worship was led by H. K. Mousley, G. A. Dahlquist, O. E. Crain, E. E. Story with Bishop L. O. Hartman preaching the sermon. He took for his subject "New Life." His text was "Behold I make all things new" and he emphasized the truth that we cooperate or die.

The ordination service was held at 3 o'clock when Bishop L. O. Hartman ordained the following men as deacons: W. O. Peterson and T. E. Akers. He then ordained as elders: G. S. Bieber, R. D. Sunberg, E. R. Thomas, N. J. McClurg, E. C. McClurg.

A brief business session was held at 4 o'clock at which E. E. Story moved that the date of our next conference be June 2, 1948 and that we request the Board of Bishops to assign Bishop Hartman to conduct the conference.

Following the reading af the appointments the conference stood adjourned.

Queen Reads Bible

London (By Wireless) Queen Elizabeth reads the Bible every day and "knows from experience" how helpful this custom can be.

The queen herself made this revelation when she addressed a crowded meeting at Central Hall, Westminster, commemorating the silver jubilee of the Bible Reading Fellowship.

"These are challenging days in the history of the world. A new era is struggling to be born. Our nation and empire is called to give moral leadership to the world, and can only do this if it is true to its Christian tradition."

Are We Being Gradually Militarized?

(Continued from page 581)

peace. Thus has the powerful militaristic element in this country threatened to arrest the hopeful progress toward general disarmament which the U. N. is trying to make.

These facts admittedly are only part of the contemporary scene in this country. The picture is not all black. There are some bright spots which give us hope. For example, the Atomic Energy Commission appointed by the President to study and make recommendations for the control of atomic energy in this country is composed of civilians, in spite of the strenuous efforts of military leaders to have the commission dominated by military men. But any unbiased attempt to understand what is going on in America, not only out in front but also behind the scenes, must take these sobering facts into account. And it is not yet too late to do something about it. All Christians who are deeply concerned about achieving a lasting peace and preserving the democracy we claimed to be fighting for can find plenty to occupy their minds and voices and pens. They need to work with redoubled efforts to help defeat permanent conscription and reduce our enormously high and unnecessary expenditures for military purposes. And they should bend every effort to achieve the wholehearted co-operation of this nation with all other countries through the United Nations in a drastic reduction of all armaments for mutual security. If we are to survive as a nation it is imperative that we learn to put our faith in democracy and in the United Nations instead of in militarism and the large-scale preparations for war which, as history shows, invariably lead to war.

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Dulles Attacked

CHICAGO (RNS) Northwestern University is embroiled in a controversy over whether or not John Foster Dulles, adviser to the State Department and head of the Commission on a Just and Durable Peace of the Federal Council of Churches, should be permitted to give the university commencement address.

Involved in the controversy is Dr. Ernest Fremont Tittle, pastor of the First Methodist Church of Evanston, trustee of Northwestern University and a member of the Federal Council peace group.

The university incident is the second involving Dulles to occur here within a week. Previously, by a split vote the social action conference of the Chicago Association of Congregational Christian Churches passed a resolution urging the Federal Council to supplant Dulles as head of the commission.

Petitions protesting Dulles as commencement speaker were circulated among students at Northwestern's Evanston campus by 96 members of the Progressive Student Association and came in the wake of an editorial in the Daily Northwestern, student newspaper, challenging Dulles on the basis of "pre-war isolationism."

In a letter to the Daily Northwestern, Dr. Tittle defended Dulles' presence at the university as commencement speaker.

"I have known him personally for a number of years as a member of the Federal Council of Churches' peace commission of which he is chairman," Dr. Tittle's letter as published in the paper stated.

"I know him as a man sincerely devoted to the cause of world peace."

The social action conference of the Congregational Churches in its sharply-split vote charged that Dulles had expressed "such positive misgivings of the purposes and good faith of the Soviet Union as to create attitudes in the minds of the American people which this conference feels are not compatible with the purposes of the Commission on a Just and Durable Peace."

The conference said that it was making no attempt to reflect on Dulles' personal integrity or on his right to speak, but stated that "it questions whether the positions taken by Mr. Dulles represent the opinions of the peace-loving people of the Protestant Christian churches of which churches Mr. Dulles is an official spokesman."

The conference voted to inform the Federal Council that "the moral strength of the council peace commission would be greatly enhanced in the minds of our members if the voice of the commission would be a voice which we would recognize as unmistakably calling the Christian churches to follow the paths of peace."

Revival in Germany

NEW YORK (RNS) No great religious revival is evident in Germany today, according to a message received here from Dr. Walter Maier, of Concordia Seminary, St. Louis, and principal speaker on the Lutheran Hour. Dr. Maier is in Germany studying educational requirements in the American zone at the request of the U. S. Government.

In a letter made public by the American Lutheran Publicity Bureau here, Dr. Maier said Germany "possesses the most challenging and the most promising field for aggressive Gospel preaching in the whole world."

He added that much of the weakness in German religious life "stems from the fact that church and state are not separated, that the clergy is paid by the state, and that taxes supply the churches with funds.

"This help stifles lay activity," he observed.

120,000 Sunday School Children

BROOKLYN, N. Y. (RNS) The Brooklyn Sunday School Union observed its 118th anniversary with a parade in which 80,000 children from 300 Sunday schools participated. In addition, 40,000 children paraded in adjacent Queens county.

Governor Thomas E. Dewey, who spoke at a luncheon here preceding the parades, described the annual observance as "the most spectacular demonstration of faith that I know of anywhere in the United States."

James W. Gerard, former ambassador to Germany, another speaker, said the time had come for the establishment of a "vast Protestant army which would do away with racial and religious prejudice and have every Protestant do his duty as a good American citizen."

Several of the marching groups wore sashes bearing the parade's 1947 theme: "Christ our guide into all truth." A police department band played a number of hymns, including three renditions of "Onward, Christian Soldiers."

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What is the Job of the Churches

(Continued from page 585)

Dulles, chairman, is better known than any other of its work, and I will only stop to express pride in its success.

Finally comes our question of today; should the council and the churches concern themselves with the application of Christian principles to economic affairs of daily living, with their inevitable political connotations? To discuss that question the council convened at Pittsburgh in February, the most representative group, including far more than half laymen, that ever came together to consider such a subject and to discuss the processes by which our entire constituency could make this question a real part of their relation to their churches.

A distinguished economist who came to the Pittsburgh Conference at my invitation had this to say afterwards that illustrates further why we had some confusion and frustration: "From my occasional contact with church discussion groups, however, I have a feeling that there are two pitfalls which are hard to avoid. One of these is the danger of accepting as a solution to a difficult problem what appears to be the easy and obvious remedy, e. g., if wages are too low, the minimum wage should be set at a higher level. The other pitfall arises from the lack of awareness of the fact that the most highly qualified economists differ sometimes radically in their analysis of the nature of the problems, and in the cures they prescribe."

These comments were accurate about practically all participants in the Pittsburgh discussions. The labor representatives had the greater facility, but their positions would hardly satisfy even Professor Hansen's standards. A most appealing group of cooperators saw in their program the complete answer to all problems including monopoly and government regulation. Presentation of the real problems of agricultural economics was notable by its absence. Business, which outnumbered labor nearly two to one, exhibited the most extraordinary inferiority complex, and a serious inadequacy in the promotion or defense of our economic system; that came generally from others in the group. It was fairly clear that most of them really did not understand our economic system enough to explain it on their feet before an audience.

The clergy were 30 per cent of the whole. Some had real contact with economic struggle; most had little but theoretical knowledge, but some nevertheless were eager for informed discussion of economic issues in a background of human values and Christian assumptions. They got too little of that.

But from every representative committee and in particular from the drafting committee, came a fair and balanced statement that in some senses satisfied no one, but in a broader sense shows a surprisingly extensive agreement from representative lay Christians

ne 27,000,000 members of the denomina-
ons who join to make the Federal Council
on't want prophetic statements, and with
respect I question whether they need
em. I don't believe that preaching the
ospel to all nations means prophecy and
onouncements. Paul had his trouble with
ophets, and there are too few to serve lay-
en generally.

The church has done its job and does it
creasingly well, in serving humans who
ce the problems of birth and death and sick-
ess and sorrow, who struggle with their
ildren and their family relations and worry
er the daily troubles of existence.

But in meeting the problems laymen face
responsible leadership of their communi-
es in business and politics and labor and
griculture, the church has missed the boat
most entirely.

It is often suggested also that if only every
ne were Christian that would solve all our
roblems. It is not true. This world is ter-
bly complex and Christian goodwill, im-
ortant as it is, does not solve the technical
roblems. It is the essential lubricant, but
takes an extraordinary combination of
nowledge and executive ability in a lot of
ey spots to get us out of the international
ness in which we are now overwhelmed.
'he mere acceptance of Jesus as Saviour by
veryone is not enough.

Well, then, what can the churches do? In
airness it must be stated that no part of
ur modern civilization, not even our educa-
ional system, has done a very good job of
tudying or teaching the art of human rela-
ions. Only in the last twenty years has an
ncreasing amout of industrial research be-
un to put the problem on display.

Elton Mayo here at Cambridge laid out the
eginnings of the most important research
n human relations in these last twenty years,
t the Business School. It is picked up at
'ale, at Princeton, at Chicago, at Minnesota,
nd more progress is being made than ever
efore in our industrial civilization, but we
till have a long way to go.

The interviewing process in a plant, which
one of the techniques developed from the
amous Western Electric studies at Haw-
horne, is still looked on sometimes with sus-
icion or doubt, but it is the very heart of
mproved communication between the ex-
cutive and his organization, down or up,
vhich in turn is the essential of teamwork.

The interviewer is trained to listen. Work-
rs talk and it is not hard to start most of
hem. But it is hard to teach interviewers
ot to talk themselves, not to offer advice,
ot to try to help. They help most by list-
ning, listening for what is said, but espec-
ally for what the other individual can't ex-
ress in words, or perhaps doesn't even real-
ze himself. The interviewer is listening for
he things on the individual's mind that block
eamwork, growing out of home conditions,
ut of his neighborhood situation, out of his
place in the informal social pattern of the plant (very different from the organization chart) and of course to some degree from working conditions.

The old time theory of the economic man dominated by a logical self interest is well knocked out by that factual study. So is the more modern theory that man is made a robot by repetitive and monotonous factory operations. Studies like this don't show it. On the contrary people can find their sense of satisfaction in work even there, if their relations to their fellows are effective and give a sense of teamwork.

Don't think I have moved far from my theme of the Church and its job. The study of teamwork and human motivation in human relations is of the essence of Christianity. One of the great lessons we learned in the Reformation was the reaffirmation of the ancient Jewish truth that God speaks direct to man without intervention of priest or church if only man will listen in his conscience and reach upward to his Maker. That is what gives one the right and duty to speak out for what he believes is God's will. But the corollary is not so easily recognized, that when others are trying to speak God's will, one has a duty to listen. It is just like the job of the interviewer, to listen not just to the words, but with humility to try to hear and feel what God may be trying to say through that other person. The listening ear is the technique of the pastor. A criticism of what Mayo has written is that he has taught teamwork and cooperation but has not taught what the objective of the teamwork should be. The objective is easily supplied in the light of our Christian gospel. It is not only increased production, but the better use of that production and of the whole organization behind it for greater service to man and nation and God.

It must be obvious to you that this cannot be an accomplishment of a National Conference no matter how representative, strong and effective. The Pittsburgh meeting, I repeat, was and could be only a beginning. This job can only be done in communities, at the grass roots. It is an educational process. A pronouncement broadcast over the nation is like a sermon against slums to a congregation that never saw one. However appalling a picture you paint, it is not like personal observation, with the sermon afterwards. An organization of preachers, a pastors' convention, a ministerial alliance, is good like any professional gathering to study its own techniques. It makes a pretty poor Council of Churches, and it cannot get to first base in the reconciliation of our modern ideological conflicts. If we are against secularism in modern life we have to influence secularists, beginning with those in our churches. If we want to persuade anyone we have to create a background where good men will examine facts first and then seek the application of Christian principles.

This conference process is the heart of our democracy. The obsolutist who wants to force his neighbor, who is everlasting sure of his rightness, he is the one who produces war. Our true Christian inheritance from the independent churches of the 16 hundreds in England, say I, an Anglican, is this listening with humility for God speaking in others. It is also the very basis of our modern American democracy. It is no negative doctrine, but it is the affirmative faith upon which New England and this nation was built.

So these denominations come together to play our great part in the great historic continuity of our Christian faith. In the growing unity of the diverse elements, like the union of states which gave us the motto on our coins, each of us contributes something of estimable value to the service of our common Master.

Miscellaneous Advertisements

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Restlessness of Ministers

AMARILLO, Texas (RNS) Measuring of preachers by the dollar mark and the restlessness of ministers leading to changing pastorates were deplored here at the 38th annual session of the Northwest Texas Methodist Conference by Bishop Charles C. Selecman of Dallas.

Preachers, he said, should stay until they have finished their jobs, and congregations should not be too quick to have them moved.

"A preacher who has a good pastorate, lives in a fine parsonage, has no right to go around speaking about being crucified," the bishop declared.

Z. H. in Europe

Prague, Czechoslovakia
May 29, 1947

Special dispatch from overseas correspondent for Zions Herald, Isidore David Passow written en route to Paris while flying over Germany.

If one would like to witness the resurrection of the dead, he need not wait for the millenium. All he has to do is visit Europe for a short time. Here he will see people who are trying to re-create a democratic way of living out of the shambles of a "new world order" which left its cruel brand not only on the facade of the continent but on the souls of the men and women and almost too few children who populate it.

Two days ago I visited Theresienstadt, the fortress built by Queen Maria Theresa for the "comfort" of her political enemies. Theresienstadt consists, for the most part, of this gigantic fortress built half-underground. There are blocks and blocks of cells and quarters which look like prisons, both from the inside and out, and have the finest potential for subjugating and crushing the spirit of a prisoner. When the Germans took it over they had very little to do to improve upon it. The tops of these blocks have soil upon them, and the lushest lawns imaginable. From the air it would be almost impossible to detect this fortress. The entire set-up is surrounded by gigantic moats, which in addition to entanglements of barbed wire in certain places, render it almost impossible to escape from.

Theresienstadt had a population of about 6,000 in normal times. When the Germans moved in, they shifted this harmless Czech population to other places and converted this small town into a gathering center for Jews who were on their way to the concentration camps and gas chambers.

The small fortress was reserved for political prisoners of the Third Reich. President Benes of Czechoslovakia and his family were incarcerated there. The entire French government were also prisoners in this neat little corner of peaceful, once democratic Czechoslovakia. Leon Blum occupied cell no. 38.

The story is told that the death rate from typhoid was staggering due to the fact that there was almost no water for sanitation. Nevertheless the commandant of the camp found enough clear cool water to fill the swimming pool which he had built especially for his family by the slave labor of boys and girls from fourteen to sixteen years of age. Most of the people in the small fortress were Christians who were sufficiently sincere about their principles to defy the Nazis in their stand.

It is ironic that most people did not take the Jewish holocaust seriously enough. As time went on, it became increasingly evident that the scourge which befell this innocent people would soon blight the entire world, and that we would all have to pay the penalty. About a hundred yards from the small fortress there stands a small building which might pass for a lovely library on any small college campus. That was the crematorium. I spoke to an old farmer and his wife whose house is some 1000 paces from this infamous spot. The poor old lady was choked with tears while telling me that this spot on which we are now standing was soaked with more blood than we can imagine. Things got so bad after a while, that the Germans couldn't accomodate the corpses in the crematorium, and they had to have huge holes dug in order to dump the bodies. The old farmer told me that he risked his life any number of times by giving food and shelter to the occasional prisoner who managed to get out—the Jew from the ghetto and the Christian from the fortress. The thing which so few of us realize is, that fascism is not only basically anti-Semitic, but it is essentially anti-Christian. The community surrounding Theresienstadt will attest to that.

The Czechoslovakian government is trying very hard to recover the democratic status which it had before the war. But there are several obstacles which it has to overcome. Slovakia broke away and fought against the Allies with the Germans. Bratislavia is still scarred from American bombing. Today they are again amalgamated with the Czechs only because each group needs the other so critically. The tension is increased because of the inherent affinity which the Slovaks have for the Germans and what they stood for, and by the basic hatred which the Czechs have for anything German, because of what was done to them, from 1918 (Munich) on. It was the easiest thing in the world to start a riot on a street car in Prague soon after liberation. All one had to do was to speak German to a neighbor.

In addition to that there is the problem of the rehabilitation of large segments of the population and the righting of the economy which was all but choked by the German occupation. For the most part the re-location and rehabilitation of the Jews (who were, after all is said and done, the worst sufferers) is cared for by the American Joint Distribution Committee, which receives funds in America for use overseas from collection of the United Jewish Appeal. The JDC helps throught direct relief, the maintenance of TB sanatoria, old age homes, and convales cent homes. They also give cash loans t those who want to recreate some of their lif from before the war. The outstanding facto of their work is in what they call their "re construction program." This includes the es tablishment of cooperatives of manufactur and distribution, the teaching of trades an the financial rehabilitation of those Jews wh have decided to stay in the country. The have also set up schools for the training o young people in the various trades. To thos who want to emigrate the "American Joint also gives aid.

The government is doing a great jo There are many ramifications and problem in the over-all task. I think it is safe to sa that in Czechoslovakia, which before the wa was thought of as being one of the leadin democracies in the world, the work of r capturing their former status is moving alon quicker than in most countries of Europ However, if it were not for the America Joint Distribution Committee, many of th Jewish people who were almost beyond r pair would not be alive today. If it were n for the support given the United Jewish A peal (whence the AJDC gets its funds) b the American Jewish community and aide in measure by their Christian friends, Hi ler's job would have been finished by defau

It is encouraging to see a healthy baby aliv in Central Europe. There are no Jewis children left in Czech lands under fourte years of age. But to go to an orphanage ar to play with healthy plump infants born parents who were saved from the gas char bers only through allied victory in the nic of time, makes one really believe in miracle

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Develop Interests for Tomorrow

(Continued from page 579)

at fifty or sixty-five, usually he will fi interesting things to do.

If a person develops interests that cent in the church, he accumulates a mental r serve of worthy purposes. The church hel us to broaden our vision, increases our a preciation for worthwhile pursuits and mak us more conscious of things about us that e rich.

Fortunate are the persons who find variety of absorbing interests in or about t home. If or when such persons retire fro active business they are not without intere ing and beneficial things to do. Wise is t young person who cultivates a zest for ho life. For that can serve one well when so other interests are lost.

Life will not waste itself if we develop terests today that will serve others and o selves well tomorrow. So look up and arou and find those interests; for they are ma and varied enough to suit the tastes a needs of every one of us.

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